Sunday

The True Sabbath of God

SAMUEL WALTER GAMBLE

AN JOSE BIBLE COLLEGE LIBRARY

R A Moore

SAN JOSE BIBLE COLLEGE LIBRARY
790 S. 12th St. P.O. Box 1090
San Jose, California 95108

William Jessup University
Paul Nystrom Library
333 Sunset Blvd.
Rocklin, CA, 95765

R A Moore

SABBATH DOCTRINES PLAINLY STATED;

Or, Sabbath Teachings Simplified and Illustrated with Chart of Sabbath Days and of Sabbath Years for Children and Young People.

By S. W. GAMBLE, Ottawa, Kansas.

In the beginning of the Bible, days began in the evening of one day, and ended in the evening of the next day. Adam was created during the latter part of the sixth day. God caused a deep sleep to fall upon him, and while he slept God took one of his ribs and made Eve of it, to be a wife and companion for him. Sunday morning, God's first Sabbath-day, He established the first home in the Garden of Eden. And on the seventh day (Sunday) God ended his works which he had made, and rested from all his works; and God blessed the seventh day and sanctified it, because that in it He had rested from all His works. Adam lived to teach this Sabbath to eight generations, or to the children of Methuselah. Methuselah lived to teach it to the sons of Noah—Shem, Ham, and Japheth. Shem lived to teach it to the people until the building of the tower of Babel. The people, all but one family, became very wicked and neglected the Sabbath, until they did not know what day the Sabbath was. God confounded the language of all the wicked ones, so they forgot how to talk to each other. Every man took his family and moved away by themselves and established a new tribe, a new language, and a new nation. Each of these new nations felt the need of a Sabbath-day. They did not know what day was the Sabbath, so they each established a way of Sabbath counting of their own. Hence they had many different ways of counting Sabbaths. Most of these nations changed the DAY of their Sabbath several times every year to different days of the week. The Egyptians were the only ones among them that had a fixed week. The first day of the Egyptian week was Saturday and their Sabbath was Friday. The children of Israel became wicked and sold Joseph to be a slave in Egypt. After many years they all became slaves, too, in Egypt; and during their slavery, they also lost the Sabbath-day and kept Friday as their Sabbath.

God had not forgotten His Sabbath-day, although the people had; at Mount Sinai, in the third month and the fifth day of the month (Sunday) God "madest known unto them (to the Jews) His Holy Sabbath . . . by the hand of Moses." (Neh. ix, 14.)

The Creation Sabbath is recorded in Genesis ii, 2, 3; and in Exodus xx, 7–11.

Questions.

What day of the week was Adam created on?

Was Saturday the original "seventh day" Sabbath?

What day was the original Sabbath? Why did God sanctify the seventh day?

Did all people remain good, and keep the Sabbath that God gave them?

Do all people talk the same language? Since there was only one family in the beginning, why are there so many languages?

Has the Sabbath been kept by all nations, ever since God first gave it?

Have any nations ever lost the Sabbath? Why did they lose it?

Did the Jews keep the Sabbath of God while slaves in Egypt?

What day did they keep, while in Egypt? Did God forget the day that He gave to Adam and Eve to keep? Has God ever made known His Holy Sabbath?

Where was it that God made known His Holy Sabbath?

What day of the week was it? Where is the creation Sabbath recorded?

The Jewish Sabbath was unlike the original Sabbath for six reasons:

1. Every weekly Sabbath was to be a day of feasting or gladness.

2. It was to remind them of their freedom from slavery in Egypt. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, by a mighty hand, and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath-day."

3. It was a changeable Sabbath as it was not on a fixed day of the week, but on certain fixed dates every year.

4. It was only for the Jews, or children of Israel. "Wherefore the children of Israel shall keep the Sabbath," and only till they should cause that Christ should be crucified.

5. It is a "sign" Sabbath. "I gave them my Sabbaths to be a sign between Me and them." (Ezek. xx, 12.)

6. Once a year they were to have a Sabbath two days long, and once in fifty years the land was to have a Sabbath two years long.

The "sign" was in the manner of counting, being on certain dates every year. Every date will come on every day of the week every seven years. There were three dates that were never Sabbaths from the exodus from Egypt until the crucifixion of Christ. On the Sabbath day the Jews were not permitted to do any work. On Abid 10th every year God required the Jews to select the lambs for the passover. On Abid 14th, every year, was the preparation for the passover; when God required the Jews to clean house and butcher and cook lambs for the passover. On Abid 16th, every year, the Jews brought a sheaf of ripe grain to the temple and on that day commenced to cut their harvests. Then there were many dates that were Sabbath-days in every year. Abid 15th, every year, was an "high day" or chief Sabbath, as it was in the year of the crucifixion. (John xix, 31.)

Among the Methodists, there are four quarterly-meeting Sabbaths, one Easter and one Children's-day Sabbath, making six special (Sunday) Sabbaths every year. The Jews only had five special weekly Sabbaths, the Passover, the Pentecost, the Feasts of Trumpets, the Feast of Tabernacles, and the Feast of Dedication. These five special Sabbaths came on certain dates every year. The Passover was in the first month and the fifteenth day; the Pentecost was in the third month and fifth day; the Feast of Trumpets was in the seventh month and the first day; the Feast of Tabernacles was in the seventh month and the fifteenth day; the Feast of Dedication was in the ninth month and the twenty-fifth day.

Questions.

Were the Jewish Sabbaths like the original Sabbath?

In how many ways did they differ? Why was the Jewish Sabbath to be a day of gladness? What did it commemorate? Did it come on a fixed day of the week? Were Gentiles commanded to keep the Jewish Sabbath? Were your relatives ever slaves in Egypt? Could they keep the Jewish Sabbath then? Were Jewish Sabbaths all the same length?

What was the length of the shortest Jewish Sabbath? What was the length of the longest Jewish Sabbath? What made the Jewish Sabbath a "sign" between them and God? How many special Sabbaths do Methodists have every year? What day of the week are they on?

How many special weekly Sabbaths did the Jews have every year?

What are the names of those Sabbaths?

Give the date of each of the special feast Sabbaths of the Jews.

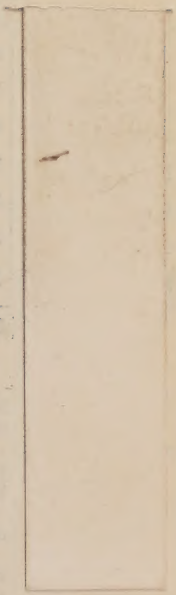

DIAGRAM NO. 1.

	ABIB. Nearly ═══ to (April.) I					IYAR. (May.) II					SIVAN. (June.) III			
				1	2		3	4	5	6	7			
Thursday	**1**	**8**	**15**	**22**	**29**	..	**6**	**13**	**20**	**27**	..	**4**	11	18	25
Friday	2	9	16	23	30	..	7	14	21	28	..	**5**	**12**	**19**	**26**
Saturday	3	10	17	24	..	1	8	15	22	29	..	6	13	20	27
Sunday	*4*	*11*	*18*	*25*	..	*2*	*9*	*16*	*23*	*30*	..	7	14	21	28
Monday	5	12	19	26	..	3	10	17	24	..	1	8	15	22	29
Tuesday	6	13	20	27	..	4	11	18	25	..	2	9	16	23	30
Wednesday	7	14	21	28	..	5	12	19	26	..	3	10	17	24	..
Thursday	VII					VIII					IX				

DIAGRAM NO. 2.

1	8	15	22
2	9	16	23
3	10	17	24
4	11	18	25
5	12	19	26
6	13	20	27
7	**14**	**21**	**28**

29	36	43	**50**	**57**	**64**	**71**	**78**	**85**	**92**	**99**	106	113
30	37	44	51	58	65	72	79	86	93	**100**	**107**	**114**
31	38	45	52	59	66	73	80	87	94	101	108	115
32	39	46	53	60	67	74	81	88	95	102	109	116
33	40	47	54	61	68	75	82	89	96	103	110	117
34	41	48	55	62	69	76	83	90	97	104	111	118
35	**42**	**49**	56	63	70	77	84	91	98	105	112	119

Rules for the Use of the Original Hebrew Calendar.

NOTE 1. The Original Hebrew Calendar contained 365 days in the common year, and seven additional days once in about every 28 years.

NOTE 2. Abid 10, 14, and 16 were labor-days in every year from the exodus from Egypt to the crucifixion of Christ.

NOTE 3. The Hebrews had a Sabbath 48 hours long once every year at the Feast of Pentecost.

NOTE 4. The Hebrew Sabbaths fell on THE SAME DATES EVERY YEAR! Hence, they fell on a DIFFERENT DAY OF OUR WEEK EVERY YEAR.

NOTE 5. The first day of the week was changed to one day later every year on the day after Pentecost.

RULE 1. Adjust the slide so that Abid 1 will follow Saturday. Follow along the heavy-faced dates (the Sabbath dates) to Sivan 4. These Sabbaths will be on Saturdays.

GAMBLE'S CHART.

Days and Years, and Perpetual Calendar of Ancient Months, Weeks, Sabbaths, Sabbath Years and Jubilees. (Copyrighted.)

TAMMUZ. (July.) IV					AB. (August.) V					ELUL. (Sept.) VI					
2	9	16	23	30	..	7	14	21	28	..	5	12	19	26	3
3	**10**	**17**	**24**	..	**1**	**8**	**15**	**22**	**29**	..	**6**	**13**	**20**	**27**	..
4	11	18	25	..	2	9	16	23	30	..	7	14	21	28	..
5	12	19	26	..	3	10	17	24	..	1	8	15	22	29	..
6	13	20	27	..	4	11	18	25	..	2	9	16	23	30	..
7	14	21	28	..	5	12	19	26	..	3	10	17	24	1	..
8	15	22	29	..	6	13	20	27	..	4	11	18	25	2	..
X					XI					XII					

TISRI. (Oct.) VII					BUL. (Nov.) VIII					CHISLEU. (Dec.) IX					
..	7	14	21	28	..	5	12	19	26	..	3	10	17	24	
1	**8**	**15**	**22**	**29**	..	**6**	**13**	**20**	**27**	..	**4**	**11**	**18**	**25**	
2	9	16	23	30	..	7	14	21	28	..	5	12	19	26	
3	10	17	24	..	1	8	15	22	29	..	6	13	20	27	
4	11	18	25	..	2	9	16	23	30	..	7	14	21	28	
5	12	19	26	..	3	10	17	24	..	1	8	15	22	29	
6	13	20	27	.	4	11	18	25	..	2	9	16	23	30	
I					II					III					

TEBETH. (Jan.) X					SHEBAT. (Feb.) XI					ADAR. (March.) XII					
1	8	15	22	29	..	6	13	20	27	..	4	11	18	25	2
2	**9**	**16**	**23**	**30**	..	**7**	**14**	**21**	**28**	..	**5**	**12**	**19**	**26**	..
3	10	17	24	..	1	8	15	22	29	..	6	13	20	27	..
4	11	18	25	..	2	9	16	23	30	..	7	14	21	28	..
5	12	19	26	..	3	10	17	24	.	1	8	15	22	29	..
6	13	20	27	..	4	11	18	25	..	2	9	16	23	30	..
7	14	21	28	..	5	12	19	26	..	3	10	17	24	1	.
IV					V					VI					

20	127	134	141	148	155	162	169	176	183	190	
21	**128**	**135**	**142**	**149**	156	163	170	177	184	191	
22	129	136	143	**150**	**157**	**164**	**171**	**178**	**185**	**192**	
23	130	137	144	151	158	165	172	179	186	193	
24	131	138	145	152	159	166	173	180	187	194	
25	132	139	146	153	160	167	174	181	188	195	
26	133	140	147	154	161	168	175	182	189	196	

197	204	211	218	225	232	239	246	253	260	267	
198	205	212	219	226	233	240	247	254	261	268	
199	206	213	220	227	234	241	248	255	262	269	
200	**207**	**214**	**221**	**228**	**235**	**242**	**249**	256	263	270	
201	208	215	222	229	236	243	**250**	**257**	**264**	**271**	
202	209	216	223	230	237	244	251	258	265	272	
203	210	217	224	231	238	245	252	259	266	273	

274	281	288	295	302	309	316	323	330	337	344	
275	282	289	296	303	310	317	324	331	338	345	
276	283	290	297	304	311	318	325	332	339	346	
277	284	291	298	305	312	319	326	333	340	347	
278	**285**	**292**	**299**	306	313	320	327	334	341	348	
279	286	293	**300**	**307**	**314**	**321**	**328**	**335**	**342**	**349**	
280	287	294	301	308	315	322	329	336	343	**350**	

RULE 2. Sivan 4 and 5 constituted a double Sabbath -Saturday and Sunday.

RULE 3. At Sivan 6 Monday becomes the first day of ie week, and continues to be for just a year; during iat year Sunday was the seventh day—the Sabbath-ay.

RULE 4. As the first year closed with Saturday, the xth day of the week, the new year commenced on the ibbath—Sunday. Hence, move the slide up one place, ringing the Sabbath dates all a day later in our week, ich succeeding year, and bringing the weekly Sab-ith of the Hebrews on every day of our week every ven years.

RULE 5. To find the day of the week the Sabbath as on in any given year after the exodus: (*a*) Sub-ract the given year B. C. from the year of the exo-us, and divide the number of years thus found by ven; if nothing remained, the first Sabbath in the ear would fall on Saturday, but if 1 remained after viding by 7, the first Sabbath would have been on Sunday; if 2 remained, the first Sabbath fell on Monday, and so on. Having found the day of the week upon which the first Sabbath in the year fell, following the dark dates you discover the day of the week of all the Sabbaths in the year.

(For the Bible proof-texts, read "Sunday, the True Sabbath.")

Diagram No. 2 represents the Sabbath years, or the Sabbath to the land for 350 years after Joshua led Israel into Canaan.

RULE 1. Begin with the year 1 at the top of the first column of figures, and count downward to the year 7 at the bottom. The year 7 will be the first Sabbath year.

RULE 2. "Ye shall count seven Sabbaths of years." These will be the dark colored years at the bottom, i. e., the years 7, 14, 21, 28, 35, 42, and 49.

RULE 3. The trumpet was blown on the 10th day of the seventh month, announcing the continuance of the Sabbath year through the year 50, thus making A SABBATH TWO YEARS LONG, at every Jubilee period.

RULE 4. Count off six labor years after the year 50. That brings you to year 56 as the sixth year in the second Jubilee period, and brings the first Sabbath year of the period to the year 57 (at the *top* instead of at the bottom of the chart).

RULE 5. Count seven Sabbath years, beginning with the year 57 as the first one, and the years 57, 64, 71, 78, 85, 92, and 99, will be the Sabbath years.

Apply again Rule 3, and the double Sabbath year will embrace the years 99, 100, setting the first year down at the third place, or to the year 101.

Then following the heavy faced, or Sabbath years, through the period of 350 years, the Sabbath years will be seen to drop down a line lower every fifty years, or until they reach the bottom in the year 350.

In the year 351 you would again begin at the top to count, and after 350 years thereafter.

THE TEN COMMANDMENTS.

I give you here the Ten Commandments as they are taught in the Bible. The Bible recognizes three dispensations, the Patriarchal, the Jewish, the Christian. God gave for the people of each dispensation a Decalogue. These three Decalogues are substantially alike, except:

(1) That the Sabbath commandment rests on an entirely different reason in each dispensation. The Sabbath commemorated God's rest from Creation to the Patriarch, and occurred regularly on the "seventh day"—Sunday—for many centuries, and was lost; no nation observing it for more than five hundred years.

To the Jew, the Sabbath commemorated his deliverance from Egyptian slavery on Abib 15, that date being the high Sabbath every year thereafter. Abib 10, 14, and 16 were never Sabbaths during the Jewish dispensation. Abib 16 was the "morrow after the Sabbath" (Lev. xxiii, 15), or the first day of the week every year. Once in every seven years Saturday was the first day of the week. In the Christian dispensation, Christ's resurrection and rest from redeeming the world is the season for Sabbath-keeping. Like the Patriarchal Sabbath, it is also on Sunday, the seventh day, "the first of the Sabbaths." (Matt. xxviii, Young's Tr.)

(2) Christ modified and enlarged the significance of several of the commands, particularly the third, fourth, sixth, seventh, and eighth.

It should be remembered, as Rabbi Hirsch, of Chicago, admits, that "the Sabbaths had no connection with a fixed week" during the Jewish dispensation, and also that all their weekly Sabbaths were FIXED-DATE SABBATHS and not Sabbaths of a fixed day of the week.

Study the Sabbath Chart of the writer, for a clear illustration of Sabbath days and years among the Jews.

PATRIARCHAL DECALOGUE.

Table I. (Exodus xx, 3–17.)

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, *and rested the seventh day*: *wherefore the Lord blessed the Sabbath day, and hallowed it.*

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

JEWISH DECALOGUE.

Table II. Written in Stone. (Deut. v, 7–21.)

I. Thou shalt have none other gods before me.

II. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Keep the Sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; *that thy man-servant and thy maid-servant may rest as well as thou*. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: *therefore the Lord thy God commanded thee to keep the Sabbath day.*

V. Honor thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Neither shalt thou commit adultery.

VIII. Neither shalt thou steal.

IX. Neither shalt thou bear false witness against thy neighbor.

X. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbor's.

CHRISTIAN DECALOGUE.

Table III. Written on Our Hearts. Found in the New Testament.

I. Thou shalt worship the LORD thy God. (Mat. iv, 10.) God is a Spirit: and they that worship him must worship him in spirit and in truth. (John iv, 24.)

II. Dearly beloved, flee from idolatry. (1 Cor. x, 14.)

III. *Swear not at all.* (Matt. v, 34.) Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. (Matt. v, 37.)

IV. There *remaineth therefore a Sabbath keeping* to the people of God. *For he* that is entered into his rest, *he also* hath ceased from *his own works, as God did from his.* (Heb. iv, 9, 10. Marginal reading.)

V. Children, obey your parents in the LORD: for this is right. Honor thy father and mother; . . . that it may be well with thee, and thou mayest live long on the earth. (Eph. vi, 1–3.)

VI. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (1 John iii, 15.)

VII. I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery already in his heart. (Matt. v, 28.)

VIII. Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. (Eph. iv, 28.)

IX. Wherefore putting away lying, speak every man truth with his neighbor: for ye are members one of another. (Eph. iv, 25.)

X. Covetousness, let it not be once named among you, as becometh saints. (Eph. v, 3.)

As I have said, the special feast Sabbaths were all weekly Sabbaths, in the Jewish dispensation.

The weekly Sabbaths of the Jewish dispensation were not on Saturdays, but on each day of our week, in turn, for just a year at a time.

The Atonement Sabbath, which always came on the tenth day of the seventh month, is the only Jewish Sabbath day that was not a weekly Sabbath.

It was a FAST Sabbath, while the weekly Sabbaths were FEAST days.

The Atonement Sabbath sustained a relation to the Jewish weekly Sabbath similar to the relation that THANKSGIVING-DAY does to our Christian Sabbath.

(Note) 1. Bible years were just as long as our years, i. e., they were three hundred sixty-five days long. So that when a year began on Saturday it would end on Saturday; the next year would then begin on Sunday and end on Sunday.

2. Thoroughly learn the names of all the feast Sabbaths and the dates upon which they came, before you proceed any further.

3. In using the chart, notice that the weekly SABBATH DATES are all in dark-faced figures, while all dates that were not weekly Sabbaths are in light-faced figures.

4. When two days together were Sabbath, it was not two Sabbaths [i. e., the Jews did not have two rests, but one rest two days long].

5. Whether the Sabbath was one day long or two days long, there must be SIX WORK DAYS before the next Sabbath.

6. Adjust the little slide so that the first year of your Sabbath study will begin on Saturday, because the year that Moses led Israel out of Egypt began on Saturday.

We now proceed to name the days of the Sabbaths.

The Passover and the next seven Sabbath-days will be on Saturdays, the Day of Pentecost will be on SUNDAY (Sivan 5th). We must now count six work days before the next Sabbath.

All the weekly Sabbaths from Pentecost to the end of the year will be SUNDAYS including the days of Trumpets, Tabernacles, and of Dedication.

The next year begins on the Sabbath, on SUNDAY, so change the slide to have the year begin on Sunday. Continue to trace the Sabbaths through the years for seven years and you will see that each year begins one day later than the preceding one, and that at the Pentecost the Sabbath drops down one place, making every day of our week to be the Jewish Sabbath every seven years.

Questions.

Were the Jewish weekly Sabbaths always on Saturdays? What Sabbath-day was not a weekly Sabbath? What kind of a Sabbath was it? What kind of days were all the weekly Sabbaths? What relation did the Atonement Sabbath sustain to the weekly Sabbath? How long were Bible years? How can you tell by the chart what days are weekly Sabbaths?

How long was the Sabbath at the Pentecost? Was that two Sabbaths, or was it a double Sabbath? If the Sabbath is common, or double, how many work days must follow it? If the Passover Sabbath fell on Sunday what day of the week would the Pentecost fall on?

How many years would it take to bring the Sabbath onto every day of our week? At what feast did the day of the Sabbath change? How long was that Sabbath? Could two days together both be SATURDAYS?

The day of the Jewish Sabbath changed once every year. Hence, there were as many changes in the day of the Sabbath as there were years between the exodus and the resurrection.

The year in which Christ was crucified began on Saturday. Adjust the slide so that the first day of the year will be on Saturday. Christ ministered over three years. Hence, draw the slide down four places, or so that Tuesday will be the first day of the year. Christ's baptism took place near His birthday, or probably somewhere near December 25th, or the Feast of Dedication.

The dark-faced dates or Sabbaths in that part of the year were on Wednesdays. Hence, Wednesday was the weekly Sabbath at the time of Christ's baptism. The next year, or the first whole year of His ministry opened with a Wednesday Sabbath. At the first Pentecost in His ministry it changed to Thursday. At the second Pentecost the Sabbath became Friday, and at the Pentecost in the last whole year of His ministry, it became Saturday. From that date to the crucifixion, the Sabbaths were on Saturday, or for seven weeks less than a year.

God gave the Jews their Sabbaths, and they then belonged to them. But God said, "I will also cause all her mirth to cease . . . and her Sabbaths." Some will say, "Christ could not change the Sabbath." Moses had a double Sabbath every year for forty years; and changed the day of the Sabbath forty times during his ministry. Christ was "The Lord also of the Sabbath-day," hence he could have double Sabbaths and could change the day of the Sabbath. Christ observed a double Sabbath three times during His ministry or at each Pentecost. He had one DOUBLE SABBATH of His own, the day He lay in the grave, and the day He rose from the dead.

He abolished the Jewish Sabbath at His crucifixion, and made an abiding Sabbath at His resurrection. "There remaineth THEREFORE, a Sabbath-keeping to the people of God; for He that is entered into his rest, He also hath ceased from His own work, as God did from His." Hence, David said of the Sunday of the resurrection: "This is the day the Lord hath made, we will rejoice and be glad in it." Hence every person should "Remember the Sunday-Sabbath-day to keep it holy."

Questions.

How many times was the Jewish Sabbath changed?

What day of the week was New Year's Day, the year Christ was crucified?

How long did Christ's public ministry last?

What day of the week was the Sabbath at the time of Christ's baptism?

What was the Sabbath at the first Pentecost? At the second? At the third?

Did Christ keep Saturday as the Sabbath one whole year after He was baptized?

How many Sabbaths did He lack of keeping it a year?

How many times did Moses change the Sabbath? Was Christ as great as Moses? Could Christ change the Sabbath? Who was Lord of the Sabbath? Did Christ make an abiding Sabbath? When? What day of the week is the Sabbath?

What did David say of the resurrection Sabbath?

How should we treat the Sabbath?

SUNDAY REST LITERATURE.

Sunday, the True Sabbath, ... $1 00

Sabbath Doctrines Plainly Stated, (including Gamble's Bible Calender), ... 10

Gamble's Bible Calendar, per 100 copies. . . . 6 00

Return to

Rev H. H Miller

Gridley, Cal.

R. A. Moon

14099

SUNDAY,

THE TRUE SABBATH OF GOD;

OR,

SATURDAY PROVEN TO BE NEITHER THE SABBATH OF THE OLD TESTAMENT, NOR THE SABBATH OF THE ANCIENTS, WHO LIVED BEFORE THE CHRISTIAN ERA.

BEING A COMPLETE REFUTATION OF THE SATURDAY-SABBATH HERESY, AND A VINDICATION OF THE CHANGEABLENESS OF THE DAY OF THE SABBATH.

BY

SAMUEL WALTER GAMBLE,

OF OTTAWA, KANSAS,

A Member of the South Kansas Conference of the Methodist Episcopal Church, and a Field Secretary of the American Sabbath Union of New York City, and Editor and Publisher of *The Toiler's Friend*, *The True Sabbath*, a semi-monthly periodical paper, devoted to securing a Sabbath-day to all Classes of Laboring Men.

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

Copyright, 1900,

By The Western Methodist Book Concern.

First Edition Printed March, 1901
Reprinted September, 1901; April, 1902; October, 1904; September, 1911;
November, 1913; October, 1915

CONTENTS.

CHAPTER I.

PAGE.

Brief Statement of Sabbath Doctrine 21

CHAPTER II.

Ancient Calendars and Ancient Methods of Sabbath Counting 25

CHAPTER III.

The True Bible Calendar 50

CHAPTER IV.

Jewish Sabbaths; or, The Sabbaths During the Jewish Dispensation 73

CHAPTER V.

Objections to the Jewish Sabbath Teachings Briefly Considered 122

CHAPTER VI.

The Christian Sabbath Studied Negatively; or, The Chief Arguments Against Sunday-Sabbath Observance Considered 134

CHAPTER VII.

The Christian Sabbath Positively; or, The Christian Sabbath in Old Testament Prophecy and New Testament History 172

INTRODUCTION.

THIS book discusses a truth essential to the very existence of Christianity. Without the Christian Sabbath, it would be impossible long to perpetuate the Christian religion. To handle so vital a truth requires a master's hand. So far as the substance of truth is concerned, we do not hesitate so to classify our author. Peculiarly qualified for the work of sifting the facts and deducing the proper conclusions, Mr. Gamble justifies the expectation that he will lead the reader to *final results.*

The exhaustive study of the Scriptures, and the wide familiarity with the literature on the Sabbath, and the extended historical research, give to this work a value not surpassed by any other treatise in this field. Other works are rich in other departments of the subject; but on the controverted point raised by Saturdarians, this argument moves with all the quietness and certainty of a mathematical demonstration. It is this or nothing.

In view of the mischief wrought by the enemies of the Christian Sabbath, in loosening the public conviction on this subject, in giving reign to the natural waywardness of the unregenerate heart, in robbing the laboring man of two-fifths of his natural expectation of life by taking away his Divinely-appointed day of rest, in increasing the power of temptation to the use of alcoholic stimulants to make up for lost rest, and in emphasizing a narrow and formal and mechanical view of God's Revelation, and in many other incidental ways, in view of the mischief thus wrought, there can remain no doubt of the duty of every Christian teacher to familiarize himself with the unanswerable arguments of this little book.

We bespeak for it an ever-widening influence, an influence that must widen till the heresy of Saturdarianism is extirpated, and becomes only a thing of history.

C. H. FOWLER.

CHEYENNE, WYOMING, 1900.

GAMBLE'S CHART

OF THE ANCIENT CHANGEABLE SABBATHS DAYS AND YEARS, AND PERPETUAL CALENDAR OF ANCIENT MONTHS, WEEKS, SABBATHS, SABBATH YEARS AND JUBILEES.

DIAGRAM NO. 1.

	ABIB. Nearly ═══ to (April.) I.					IYAR. (May.) II.					SIVAN. (June.) III.					TAMMUZ. (July.) IV.						AB. (August.) V.					ELUL. (September.) VI.						TISRI. (October.) VII.					BUL. (November.) VIII.					CHISLEU. (December.) IX.					TEBETH. (January.) X.					SHEBAT. (February.) XI.					ADAR. (March.) XII.					
Thursday	**1**	**8**	**15**	**22**	**29**	..	**6**	**13**	**20**	**27**	....	**4**	11	18	25	....	2	9	16	23	30	....	7	14	21	28	....	5	12	19	26	3	....	7	14	21	28	....	5	12	19	26	....	3	10	17	24	1	8	15	22	29	....	6	13	20	27	..	4	11	18	25	2
Friday	2	9	16	23	30	..	7	14	21	28	....	**5**	**12**	**19**	**26**	....	**3**	**10**	**17**	**24**	....	**1**	**8**	**15**	**22**	**29**	....	**6**	**13**	**20**	**27**	....	**1**	**8**	**15**	**22**	**29**	....	**6**	**13**	**20**	**27**	....	**4**	**11**	**18**	**25**	**2**	**9**	**16**	**23**	**30**	....	**7**	**14**	**21**	**28**	....	**5**	**12**	**19**	**26**	....
Saturday	3	10	17	24		1	8	15	22	29	..	6	13	20	27	....	4	11	18	25	....	2	9	16	23	30	...	7	14	21	28	....	2	9	16	23	30	....	7	14	21	28	....	5	12	19	26	3	10	17	24	....	1	8	15	22	29	....	6	13	20	27	....
Sunday	*4*	*11*	*18*	*25*		*2*	*9*	*16*	*23*	*30*	.	7	14	21	28	....	5	12	19	26	....	3	10	17	24	...	1	8	15	22	29	....	3	10	17	24	....	1	8	15	22	29	....	6	13	20	27	..	4	11	18	25	...	2	9	16	23	30	...	7	14	21	28	....
Monday	5	12	19	26	..	3	10	17	24		1	8	15	22	29	....	6	13	20	27	....	4	11	18	25	..	2	9	16	23	30	....	4	11	18	25	....	2	9	16	23	30	....	7	14	21	28	5	12	19	26	...	3	10	17	24	..	1	8	15	22	29	....
Tuesday	6	13	20	27	..	4	11	18	25		2	9	16	23	30	....	7	14	21	28	....	5	12	19	26	..	3	10	17	24	1	....	5	12	19	26	...	3	10	17	24	....	1	8	15	22	29	6	13	20	27	..	4	11	18	25	....	2	9	16	23	30	.
Wednesday	7	14	21	28	..	5	12	19	26	..	3	10	17	24	....	1	8	15	22	29	....	6	13	20	27	...	4	11	18	25	2	....	6	13	20	27	....	4	11	18	25	....	2	9	16	23	30	7	14	21	28	..	5	12	19	26	..	3	10	17	24	1	...
Thursday																																																																								
	VII.					VIII.					IX.					X.						XI.					XII.						I.					II.					III.					IV.					V.					VI.										

DIAGRAM NO. 2.

| | | | | | | | | | | | | | | | | | | |

PREFACE.

WHY this little book on the Sabbath question? During the last twenty-five years I have learned that a little sect called the Seventh-day Adventists are doing a work at home and abroad, the evils of which are hard to reckon up. They teach that the "Beast" of the "Revelation" is the Pope of Rome; that the Pope of Rome changed the Sabbath from Saturday to Sunday, thus making Sunday-keeping the "mark of the Beast."

Then they urge upon all who follow after their teachings the idea that "Whosoever worships the beast or has his mark [keeps Sunday as the Sabbath] shall be cast out, and the wrath of God shall be poured out upon him:" and that, "Whosoever shall keep the whole law, and yet offend in one point [keeps Sunday as the Sabbath], he is guilty of all;" and hence can not be saved. These people have either been ignorantly opposed, in a way to build them up, or ignored until they have become

one of the greatest curses to the progress of true Christianity.

They bluff the masses into acquiescence to their teachings by challenging any person to meet them in debate, or by scattering thousands and sometimes millions of copies of pretended "rewards of $1,000 for Bible authority for Sunday being the Sabbath," and others.

They are responsible for the defeat of the Blair "Sunday Rest Bill," which was prepared in response to the petition of seven millions of American citizens. They were encouraged by that "victory," and about seven years ago began an active battle against the enforcement of existing Sabbath laws, by raising over twelve thousand dollars a year to encourage the defiance of Sabbath law, and to defend violators of the laws against just punishment for said deliberate violations.

About four years ago they began another battle with more vigor, and requiring much larger sums of money to accomplish it; *i. e.*, the repeal of all Sabbath laws, both in State and Nation. For this purpose they are bending their greatest energies.

Two large publishing establishments exist

chiefly for the accomplishment of this dark plot. One of these plants, they claim, has a capacity of ten thousand copies of a large sixteen-page paper in an hour. Said house employs one hundred and fifty hands, who receive a monthly salary of over five thousand dollars. They grind out their dangerous literature by the ton; yes, by the carload, and are pushing it under various unfair methods upon an innocent public.

Through these efforts they claim to have drawn five thousand members out of the Protestant Churches during 1899, and confounded about one hundred thousand honest, God-loving, earnest Christians, and thereby caused them to doubt the ministers and members of the Churches to which they belong, and to disregard the Sabbath, and to think that they have not been keeping the true Sabbath. This slackening of conviction about Sabbath observance on the one hand, coupled with their persistent effort everywhere to have all sorts of work and amusements upon the Sabbath, in order to bring the day into disrepute, has resulted in doubling the amount of compulsory Sabbath labor in the last seven years, until now it is esti-

mated that over four million American laboring men are compelled to labor every day alike, or risk being thrown out of employment if they refuse to labor on the Sabbath. More than one-fifth of all the laboring people are now robbed of a Sabbath. At the present rate of growth in Sabbath labor, how long will it be until we will have no Sabbath in this Nation?

The man who is robbed of the Sabbath and the services of the house of God, is robbed of one of the greatest blessings that every American citizen has a right to enjoy. It is impossible rightly to weigh the worth of religious environment. The man who is driven to labor every day alike, is not only robbed of the greater blessing of American citizenship, but is forced into associations that tend to drag him down.

Statistics prove that the man who is robbed of his Sabbath rest, and who is compelled to labor every day alike, only lives on the average twelve years.

To make a mathematical problem of the existing conditions, I shall cast off whatever is meant by the "over" four millions; and to be on the safe

side of the facts, I will cast off one million; and take the army of three million laboring men who have no Sabbath, and make some calculations.

One-twelfth of these men must die prematurely every year—at least eight years before God intended them to die. Two hundred and fifty thousand a year thus go into premature graves in this Christian Nation. What does that mean? It means that now five thousand men a week go down under the strain of laboring seven days in the week, and five thousand families a week are robbed of the one who earns their living—are robbed of their earnings for eight years. Nor is this all. In the breaking-down process that is causing these thousands to die eight years too soon, they are driven into drink, in order to try and do the impossible—work on perpetually without a rest-day. Thus three thousand men a week take to drink, and at least fifteen hundred men a week die drunkards. Fifteen hundred families a week are humiliated by being made relatives of one who fills a drunkard's grave.

Are you surprised at the lack of revival in the Churches now?

"What relation do these things have to revivals?" The laboring people are rapidly attaching more and more blame on the Churches on account of their Sabbathless condition. They have a right to feel hard toward the Churches.

The Seventh-day Adventist Church is gladly leading all the forces that are at work to rob the laboring people of a Sabbath. The other Churches, who represent a membership six hundred and ninety-eight times as large as Adventism, are quietly permitting this curse to grow, and are not sufficiently trying to retard or hinder the growth of this sin.

Nor is this all. Multitudes of Church members help to rob the laboring men of their Sabbath. To illustrate: I go to the barbers in some large town, and solicit their attendance upon a revival-meeting, or solicit them to attend the regular preaching services. They look at me as though I lacked in judgment, or else was ignorant of existing conditions. I urge my case. I say: We are directed to preach the gospel to every creature. I recognize that you are a creature. I recognize you are an intelligent, well-raised, influential man; that you are a very

successful man. I 'd like very much to have you attend my Church, that I may have a chance to preach to you. "To ME? Why, Reverend sir, there are enough members belonging to your Church who, if I should close up my shop and go to Church on Sabbath, would withhold their patronage from me to drive me into bankruptcy. It is not possible for me to come to Church." I turn now and whisper a word of advice to my members who get shaved before going to Church on Sabbath morning; now that YOU are to blame for preventing the barber from attending Church, and through the Church's services of becoming a Christian,—in the name of Christ, I ask you never to talk to that barber about becoming a Christian. That barber thinks you have none of the Spirit of Christ in you. He has not the slightest idea that you are a Christian, and you can do him no greater injury than to add insult to injury by thus addressing him. Let some man talk to barbers in whom they have confidence, and for whom they have respect. If you buy meats on Sunday, do n't talk to the butcher about his soul. Go all around the circle of the classes who are robbed of their Sabbath in any de-

gree by Church members, and put yourself in their places, and ask yourself how you would feel under like circumstances. The first requisite you must have as a means of leading a man to Christ, is to be able to live in such a way as to convince him that you are really what you profess to be. To be of any assistance to any man (in leading him to Christ), that man must think that you are yourself a Christian. Are you assisting to rob barbers, butchers, bakers, restaurant men, liverymen, hotel men, postal clerks, railroad men, and other classes of men, of their rest-day? Or are you living in a way to command their respect as a consistent Christian man? Again, are you doing anything to better these Sabbathless laborers?

O, that the eyes of American Christian citizens could see the wonderful field of opportunity and duty, that presents itself before us on almost every hand!

To state the case logically: I assert that the Churches can not reach and save the masses of the laboring people until it is possible for laboring men to quit work one day in the week, for no man can preach to another who works every day alike.

Therefore the one great need of the American laboring man is to have a rest-day guaranteed to him by national law. This can not be done until the Christian people unite with the laboring people in bringing this desired condition about. The Christian people will not do really efficient work in this struggle unless they do it from a conviction of duty. They will never have lasting convictions of duty until they have a correct knowledge of the general outlines of Sabbath truth. Hence it logically follows that there must be an honest, thorough study of the doctrines of the Sabbath. In other words: the mass of the Christian people must know what day is the Bible Sabbath. Is it Sunday, or is it Saturday? This Nation will not have adequate Sabbath laws until the day of the Sabbath is made sufficiently clear to create genuine Biblical conviction of duty in regard to our individual and collective duties about Sabbath observance.

I am forced, after twenty-five years of Sabbath research, to believe that there is a dearth of correct Sabbath literature. In fact, I do not know of a book on the Sabbath question that correctly sets forth even the Bible teaching of the Sabbath, much

less that gives a correct general survey of the field. On account of my knowledge of the existing conditions, I felt led of God to give up the work of the pastorate, and enter the lecture field, for the purpose of arousing Christian people to action and into the re-study of the Sabbath question.

I have addressed many thousand Christians and several hundred ministers within the last two years, and everywhere I have gone there has arisen a demand for a better Sabbath literature. Scores of ministers have urged me to publish my Sabbath teachings in book form. The matter which I have collected in the last twenty-five years is sufficient to make a large volume. But with the knowledge of the evils resulting from compulsory Sabbath labor, I can not feel free to quit lecturing, and go home and put my matter into an elaborate book on the fifteen systems of Sabbath countings which have existed during the last four thousand years. But so many preachers have said, "Can't you give us at least the data which you use in your public lectures?" So, recognizing my obligations of service to my fellow-men, I hasten to help arm as many as possible, and as quickly as possible, with suffi-

cient arguments and facts to save their Churches and neighborhoods from the evils of Saturdarianism.

Therefore, I send out this summary of my Sabbath teachings. So I write a page or a chapter whenever and wherever I get the time, expecting that at some future time I may write a more exhaustive treatise on the question. However, I have the firm conviction that I give enough truth, stated with sufficient clearness, that those who read these pages will receive proper ideas of the Bible teachings on Sabbath counting.

I am indebted to a host of men, living and dead, for what I know on this very important subject. First of all, I am indebted to God for his guidance and help. So far as men are concerned, I stand first in debt to the Rev. James H. Vaughan, a superannuated minister of the St. Louis Conference of the Methodist Episcopal Church, who more than twenty-five years ago said: "You will find when you study Leviticus and the parallel Scriptures that there are many fixed-date Sabbaths, which, of course, could not fall on Saturdays every year."

I owe much to all the leading writers of com-

mentaries, Bible and other dictionaries, cyclopedias, and lexicons, for the truths obtained from them, although I have given those truths a setting and an application seemingly unseen to the writers.

I am under some obligation to the management of the *Christian Endeavorer*, for bringing me face to face with the great scholars of Chicago to be interviewed about my Sabbath convictions, and to the men appointed by the great educational institutions of that city, who reviewed me and my theories so thoroughly and patiently, and who loaned their influence to bring my investigations before the public.

I acknowledge among these men particularly the esteemed Rabbi Emil G. Hirsch, of Chicago, for the encouragement received from him in his own home.

I would not forget the help received from the enemies of the Sabbath in the two wings of Christian Saturdarianism, the "Seventh-day Baptist" and the "Seventh-day Adventist" Churches. Among these are A. H. Lewis, D. D., and James Bailey, D. D., in the former; and Revs. J. N. Andrews, Uriah Smith, Alonzo T. Jones, A. O. Tait, and

others, and to their chief Jesuitical allies, "Senex" and Enright.

I have enjoyed the friendship and help of Rev. D. M. Canright, who for twenty-eight years was the great leader of Saturdarianism, but who, upon discovering the groundlessness of the teaching, left it, and joined the Baptist Church, of which he is still a very efficient minister. I also owe much to the Sabbath writings of Peter Akers, Bessey, Beardsley, Briggs, Love, Elliott, Waufle, Wilson, Bauser, Crafts, and a host of others, from whom I have received much help. Neither would I forget Dean Alfred A. Wright, of Boston, and Dr. Steele, of Denver, and others, for encouragement, confirmation, or criticisms.

Yet in this little volume, so hastily written as I ride or rest, I shall be obliged to use the thoughts of these friends, and possibly often without giving them proper credit, and often without being able to give book or page.

I send out these hastily-written pages, with an earnest prayer to the Father that he will use the truths herein set forth to the accomplishment of much and lasting good. THE AUTHOR.

SUNDAY THE TRUE SABBATH.

Chapter I.

BRIEF STATEMENT OF SABBATH DOCTRINE.

IN the past most writers believed and taught that from the time Moses led the Israelites out of Egypt to the crucifixion of Christ, Saturday was the Sabbath.

Some taught that Sunday was the creation Sabbath, and that a temporary Sabbath was given to the Jews—a Saturday Sabbath—to last until the resurrection, and that then the creation Sunday Sabbath was reinstated, and made of universal application.

Others have taught that there was no Sabbath until the Exodus, or until the falling of the manna a month later; that a Saturday Sabbath was given then, which was kept to the Christian Era.

The more common theory, though, has been that

the Saturday Sabbath was instituted in Eden, and has come down through all time to the Christian Era in an unbroken history or practice, and that Christ at his own resurrection changed the Sabbath from Saturday to Sunday, to commemorate his resurrection on that day.

Saturdarianism has taken this last and most common teaching, and repudiated the last thought, and hence teaches that: The Saturday Sabbath was given to Adam in Eden for an everlasting, unchangeable covenant; and that it has come to us in an unbroken history to the present, and that it will continue to the end, and become the universal Sabbath.

I shall assert and prove, I think,—

1. That a Sabbath was given to Adam in Eden, but that it was Sunday and not Saturday, and that it was kept for probably about eighteen centuries, and was lost.

2. That after the confusion of tongues a great variety of Sabbath countings was instituted, which changed the day of the Sabbath from twelve to thirty-six times a year from one day of the week to another.

3. That God led the Egyptians into the nearest approach to the Edenic Sabbath, by enabling them to establish a fixed week of seven days, commencing with the day of Saturn, and ending with a seventh-day Sabbath—Friday.

4. That God, through Moses, gave the children of Israel a system of fixed date Sabbaths, which changed once every year between the Exodus and the Crucifixion to a different day of the week, and hence that Saturday never was a Jewish Sabbath for over a year at any one time until after the destruction of Jerusalem under Titus.

5. That the Roman week from before the birth of Christ to near the close of the fourth century, A. D., was eight days long, and hence that their Sabbaths changed forty-five times every year to a different day of the week.

6. That Christ, in fulfillment of prophecy, made the Sunday of his resurrection the Sabbath, which "remaineth to the people of God" as the one and only Sabbath—"the day the Lord hath made"—and that it shall last to the end of time, and become the Sabbath of all nations, in which "we shall rejoice and be glad."

7. I shall show that modern Saturdarianism originated in the second century A. D., and hence is no Bible Sabbath, and therefore that it is a misnomer to call Saturday keepers "Sabbatarians."

Chapter II.

ANCIENT CALENDARS AND ANCIENT METHODS OF SABBATH COUNTING.

THAT my readers may get a correct idea of the real teaching of Saturdarians,[1] I will state, or allow them to state, their case clearly before I introduce my own evidence. However, in this book I shall use but little evidence except the admissions of the enemies of our Christian Sabbath, since it is an admitted law of evidence that the strongest evidence is the admissions of the accused.

In this chapter I shall quote chiefly, therefore, from Lewis[2] and from Bailey.[3]

Dr. Lewis, on page 104, asserts his doctrine of the "primeval and universal week," commencing with Sunday as the first day of the week, and ending with Saturday, the seventh day or Sabbath, at the creation of the world, and coming down through all nations to the present time, "in its present unbroken order." I propose to prove by these two

witnesses, that the ancient Sabbaths have been changed thousands of times from one day of the week to another.

Dr. Lewis says: "The Patriarchal and Hebrew line of humanity retained the true conception and the true naming of the days; that is, by numerals. The other lines drifted away from the primeval revelation, adopted the worship of the heavenly bodies, and named the days after the planets. They preserved the original order of the days, and hence whenever the two lines of human life touch each other in history, God's Sabbath and Saturn's day coincide."

It is clear that he seeks to show that the day of Saturn, or Saturday, was God's Sabbath, and was also always the Sabbath of all nations, and hence his "primeval and universal" week in its "PRESENT AND UNBROKEN ORDER." On page 90 he says: "If the week which antedates Moses and existed among the nations that flourished before the time of the Hebrew Nation, is identical with the Hebrew and Christian week, then it is certain that there was no change of the week or of the Sabbath when the Israelites left Egypt, as certain men claim who are

more visionary than scholarly. Thus the existence of a primeval and universal week, indentical with our own, settles at least three phases of the Sabbath question, without appeal to the Bible."

While the good Doctor asserts no change of Sabbath when the children of Israel left Egypt, he should remember that "the Egyptian week commenced with Saturday," [4] and ended with Friday; *i. e.*, Friday was the Sabbath of the Egyptians and of the children of Israel while they lived in Egypt, and when they began to keep Saturday upon their flight from Egypt, they changed from Friday-keeping to Saturday-keeping.

He, on pages 91 and 92, quotes from the "Encyclopedia Britannica" to prove the length of the Accadian month and year, and the date or time of its existence, which he claims to have been "about 2200 B. C.," and was composed "of twelve months of thirty days each." He does not explain the intercalary month of thirty days once in six years, but says: "The Accadian calendar appears to have passed to the Assyrians, and through them to the Jews, through the medium of the Aramæans." On page 92 he quotes from the Library of Universal

Knowledge to prove that "the Assyrian scholars translated the Accadian literature into their own language, and their technical and sacred terms were borrowed from it. Every day is bringing to light new proofs of the influence of these Accadians upon the civilization of these Semitic nations, and through them upon that of Europe."

Note carefully that he is building a chain of evidence to prove that the people of Asia and Europe all kept the Accadian Sabbath; and on page 111 he asserts that: "The seventh day of the Accadian and Babylonian week was a day of rest, and was identical with the Sabbath" (of the Hebrews); *i. e.*, the Accadian Sabbath was the Edenic and Hebrew Sabbath, and was always Saturday.

We now turn back to page 96, where he, after admitting that every Accadian month had just "thirty days," now quotes from Professor A. H. Sayce, and shows that the Accadian Sabbaths were on the "seventh, fourteenth, twenty-first, and twenty-eighth days of the month."

I now append a half year of an Accadian calendar to show how their Sabbaths always fell on *Saturdays!*

ACCADIAN CALENDAR.

Sunday.	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30	...	**7**	**14**	**21**	**28**	...	5	12	19	**26**
Monday.	2	9	16	23	30	...	**7**	**14**	**21**	**28**	..	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27
Tuesday.	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30	...	**7**	**14**	**21**	**28**
Wednesday	4	11	18	25	...	2	9	16	23	30	..	**7**	**14**	**21**	**28**	...	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29
Thursday.	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30
Friday.	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30	...	**7**	**14**	**21**	**28**	...	5	12	19	26	...	3	10	17	24	...
Saturday.	**7**	**14**	**21**	**28**	...	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...
Month No.	I.					II.					III.					IV.						V.					VI.				

For convenience, I have numbered six Accadian months in order at the bottom of the diagram, and have given the Sabbath dates in heavy-faced figures, so as to distinguish the Sabbaths from the other dates. I have accommodated my calendar to the Doctor's theory as far as possible, by causing the Sabbaths to commence on Saturday. But instead of these "Hebrew and Christian Sabbaths" staying "forever on Saturdays," they refuse to stay on Saturdays throughout even two months; for while the 7th, 14th, 21st, and 28th of the first month were Saturdays, those dates in the second month give us four Monday Sabbaths, and in the third month four Wednesday Sabbaths, and in the fourth month four Friday Sabbaths, and in the fifth month four Sunday Sabbaths, and in the sixth month four Tuesday Sabbaths, and so on perpetually changing the day of the Sabbath twelve times in the common year and thirteen times in the long year, which, in 2,200 years, or to the coming of Christ, would change the day of the "Accadian, Babylonian, Hebrew, and Christian Sabbath" over 26,000 times. I would also ask you to take the trouble to count the number of days in the week

from the 28th day of the first month to the 7th day of the second month, or from the fourth Sabbath of the first month to the first Sabbath in the second month. The 29th is one day; the 30th, two; the 1st of the second month, three; the 2d, four; the 3d, five; the 4th, six; the 5th, seven; the 6th, eight; and the 7th day of the second month, or its first Sabbath-day, will be nine days from the preceding Sabbath. Hence once a month the week was nine days long. Can you see how such a learned man as Doctor Lewis can believe that Saturdays once a month are nine days apart? It looks just a little as though he might be just a little "visionary," if not scholarly.

I will now introduce you to another method of Sabbath counting, produced by the Doctor in proof that all nations counted the Sabbaths the same way, and that their Sabbaths were always on Saturdays. This time it is the Hindus who are introduced to you by the Doctor.

On page 108 he speaks of "the Sabbath-day, on the day of the full moon," and on that page again, in giving the Sabbaths in the order of their importance, gives "the sacred day [or Sabbath-day] of

the moon's changes—first and more especially [or most important] the full-moon day; next [in importance] the new-moon day; and lastly [or least important among their Sabbaths] the days equidistant between these two. It was therefore a weekly sacred day, and . . . may be well rendered Sabbath."

Thus he teaches that the chief Sabbath was the day of the full moon, the next in importance the day of the new moon, and the least important Sabbaths were on the intervening quarters.

On the opposite page I give a section of a Hindu calendar for six months, indicating the changes of the moon to illustrate how nearly they came to all falling on Saturdays.

The "○" may represent the chief Sabbaths; the "☾" may represent the new-moon, or secondary, Sabbaths; and "☽" the intervening quarters, or the least important Sabbaths. I desire always to go as far as I possibly can to accommodate the Doctor; so I commence my calendar at such time as that the full moon will fall on Saturday. Then tracing the Sabbaths, there is one on Saturday, the next three on Sundays, the next one on Monday,

HINDU CALENDAR.

Sunday.	1	8	15 ☽	☾22	29 ☽	...	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30
Monday.	2	9	16	23	30	...	7 ○	14	21	28	...	5	12	19	26	...	3	10	17	24	..
Tuesday.	3	10	17	24	...	1	8	15 ☽	☾22	29 ☽	...	6	13	20	27	...	4	11	18	25	...
Wednesday.	4	11	18	25	...	2	9	16	23	30	...	7 ○	14	☾21	28 ☽	...	5	12	19	26	...
Thursday.	5	12	19	26	...	3	10	17	24	...	1	8	15 ☽	22	29	...	6 ○	13	20	27	...
Friday.	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30	...	7	14 ☽	☾21	28 ☽	...
Saturday.	7 ○	14	21	28	...	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29	...
Month No.	I.					II.					III.					IV.					

the next three on Tuesdays, the next one on Wednesday, the next one on Thursday, the next two on Wednesdays, the next one on Thursday, the next three on Fridays, the next three on Saturdays, the next four on Sundays, and the next one on Monday. It will be noticed that in six months the Sabbaths have changed twelve times; or at least have fallen on twelve different days.

Once in six months the Sabbaths were only six days apart; and ten times they were eight days apart; and thirteen times they were seven days apart. So it is apparent that the Sabbaths changed about twenty-five times a year, among the Hindus; or in two thousand years, changed about fifty thousand times from one day of the week to another. Still in the face of these facts the Doctor wants you to believe that they have always fallen on Saturdays.

We will now go with the Doctor to learn the Sabbath countings of other people in India. This time he quotes from Max Muller's "Sacred Books of the East," to prove his theory. He says, on page 107: "The first week, therefore, consists of the day of Anharmazd, followed by six other days. . . The

CALENDAR OF INDIA.

Saturday.	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30	...	7	14	21	28	...	5	12	19	26
Sunday.	2	9	16	23	30	..	7	14	21	28	..	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27
Monday.	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30	...	7	14	21	28
Tuesday.	4	11	18	25	...	2	9	16	23	30	..	7	14	21	28	...	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29
Wednesday.	5	12	19	26	..	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30
Thursday.	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30	...	7	14	21	28	...	5	12	19	26	...	3	10	17	24	...
Friday.	7	14	21	28	...	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25	...
Month No.	I.					II.					III.					IV.						V.					VI.				

second week consists of the day Din-with-ataro, followed by six days. . . . The third week consists of the day Din-with-Mitro, followed by seven days. . . . And the fourth week consists of the day Din-with-Dino, followed by seven days. . . . Here we have the week, with the days named in order through the month, **two weeks of seven days,** and two weeks of eight days," etc.

To illustrate further the Doctor's *harmonious* Sabbath teachings, we give a half year of the calendar of India (on the preceding page.)

You will notice that Max Müller divides the month of thirty days into just four weeks. The first two weeks are seven days long, and the last two weeks are eight days long; and every week begins with a Sabbath. So here the *first day of every week* is a Sabbath-day, and the Sabbaths are followed by six or seven work days.

This arrangement of Sabbaths gave the 1st, 8th, 15th, and 23d of every month as Sabbath-days. Now again, to accommodate the Doctor, we will let the month and week begin on Saturday. Our Sabbath dates are again heavy-faced dates, so you can easily distinguish them from the other days. We

now begin to locate the days of their Sabbaths. The first three are on Saturdays, the next one on Sunday, the next three on Mondays, the next one on Tuesday, the next three on Wednesdays, the next one on Thursday, the next three on Fridays, and so on perpetually. Therefore their Sabbaths changed twice every month, or twenty-four times a year, from one day of the week to another; or in the "2100 years B. C.," which the Doctor claims for this calendar, the Sabbaths changed over forty-six thousand times, instead of being perpetually on Saturday. Still the Doctor styles these Sabbaths "the Hebrew Sabbaths modified by the astronomical element." I must confess my inability to comprehend his meaning of that term. I also can not see how the Doctor persuades himself to believe that the "Accadians, Babylonians, Hebrews, and all the Semitic people" kept their Sabbaths on the seventh, fourteenth, twenty-first, and twenty-eighth days of every month; and that the Hindus kept theirs on the days of the moon's changes; and that other people kept their Sabbaths on the 1st, 8th, 15th, and 23d of every month; and yet that they all kept their Sabbaths, which were six, seven, eight, or nine

days apart, always just "seven days apart," and always "on Saturday," and hence a "primeval and universal week," and in its "present and unbroken order." I will only allude to one more illustration of his "unbroken order" weeks—this time it is his Egyptian "week of ten days"—and ask you how he can arrange his seven days so that Saturday will always fall on the tenth day of the Egyptian week?

All of the above teachings are approved by the Rev. James Bailey, D. D.; and in addition thereto, he adduces other *proofs* of the unchangeable Sabbath! On page 39 he says: "The ancient Persians and Romans and people of old Calabar had an eight-day Sabbath." [3] That is, to begin their Sabbaths on Saturday, the Sabbath of the first week would be on Saturday, the next Sabbath on Sunday, the third on Monday, the fourth on Tuesday, the fifth on Wednesday, the sixth on Thursday, and the seventh on Friday, and hence changed every week, or forty-five times every year to a different day in the week—and yet never changed!

On the same page he continues, and says: "The Peruvians have the ninth-day rest." That is, their Sabbaths were nine days apart, and changed every

nine days, or forty times a year to a different day of the week. I have proven by these two fathers of modern Saturdarianism, that instead of the Sabbaths always being on Saturday, that the "Accadians and Hebrews" changed their Sabbath-day once every month, that the Hindus of both kinds changed their Sabbaths twenty-four or more times a year, that the others changed their Sabbaths forty times a year, and that Persians and others changed theirs forty-five times a year; and hence, if these witnesses can be believed, there was no fixed Saturday Sabbath ever kept by any nation on earth before the time of Christ. While these men have disclosed their inability to grasp the facts they have quoted, we must honor them for the facts which they have collected, with which I have blown their fort into fifty thousand pieces, by proving by them that the Sabbaths have been changed over fifty thousand times, instead of always being on Saturday.

Before concluding this chapter, I wish to call your attention to the fact that the facts adduced by these men point plainly in the direction of solar instead of lunar years among the ancients. Most

ancient nations, following the confusion of tongues and the beginning of new tribes and nations, if not all of those nations before 1500 B. C., had uniformly months of thirty days, and usually years composed of twelve months.

You will also note that most of them located their Sabbaths in a certain place in every month of thirty days, and hence most of them intercalated a month once in six years to keep their seasons on the same month, and permit their Sabbaths to fall upon the correct dates.

So far as history shows, the Egyptians first broke away from those customs by the discovery of seven planets, and establishing a fixed week of seven days, naming them as follows: Day one, the day of Saturn, or Saturday; day two, the day of the Sun; day three, the day of the Moon; day four, the day of Mars; day five, the day of Mercury; day six, the day of Jupiter; and day seven, the day of Venus. Hence, as Dion Cassius says, "*Saturday was the first day of the Egyptian week*," [4] and therefore Friday was their "day of assembly," or Sabbath. Having broken away from date Sabbaths, or the location of Sabbaths in the month or in the moon,

they are now ready for a modification of the method of intercalating the five days. Hence they had 365 days, instead of 360, in the common year.

"The time at which the year began varied much among different nations. The . . . Egyptians . . . began their year at the autumnal equinox." [5]

"Among the ancient Egyptians the month consisted of thirty days invariably; and in order to complete the year five days were added at the end, called supplementary days." [6]

The formation of this calendar is considerably older than the "Book of Moses," and I shall suppose that it was about 1700 to 1800 B. C., according to Usher's chronology.

Since the Bible calendar is built out of the Egyptian calendar, I will devote a short chapter to the Bible calendar, and will therefore close this one with the intimation that the Bible calendar will be solar, instead of lunar or semi-solar.

There are, to my mind, clear evidences in Genesis that the original year instituted in Eden corresponded with the Egyptian year of 365 days, commencing on the autumnal equinox.

God gave to Adam, and through him to the Patriarchs, a fixed Septenary Sabbath, recurring regularly on "the seventh day," in commemoration of his rest from creation "on the seventh day." But I would call your attention to the fact that there is no intimation in the Bible anywhere that that "seventh day" was Saturday. In the next chapter I shall prove that Sunday was that "seventh day." I hold that while there are evidences of the existence of a seventh-day Sabbath, clearly taught in Genesis, through the Deluge and on, that Sabbath was lost, I think, before the confusion of tongues at Babel.

The fact that all the nations around Babel kept Sabbaths, and the fact that most of them knew of a week of seven days, is certain proof of their having had a Sabbath before their rebellion against God. But the fact that they all had an imperfect Septenary Cycle, is proof that they so long disregarded and neglected God's Sabbath that they lost the correct reckoning of it. The champions of "God's Sabbath" are divided into two companies: First, those who contend that Saturday was the Edenic Sabbath; and, second, those who contend

that Sunday was the Edenic Sabbath. I, after twenty-five years of searching, assert that for more than five hundred years before the time of Moses no nation kept Saturday or Sunday as their fixed weekly Sabbath. I also assert it as a truth, that at that time the only fixed week, or regular Septenary Sabbath, known, was the Friday Sabbath of the Egyptians. The creation Sabbath can not be established by consecutive history or chronology; and hence if it is ever known to the world, it must be made known by revelation. I shall attempt to prove in the next two chapters that revelation settles the creation Sabbath to have been on Sunday.

NOTES.

[1] Why do you call Saturday-keepers Saturdarians, instead of Sabbatarians? First, because I must be consistent with myself. If I admit that they are "the Sabbatarians," I admit that I am not, and hence rob myself of the right to speak on the Sabbath question; and, second, because Saturday was not the Sabbath given to Adam, nor the Sabbath given to the children of Israel at Mount Sinai, nor the Sabbath given to the Christians by our Lord. Hence Saturday-keepers are not Sabbatarians, while they are Saturdarians—Saturday-keepers.

[2] A. H. Lewis, D. D., is the acknowledged leader in the "Seventh-day Baptist" Church, and his book, "Sab-

bath and Sunday," from which I shall quote, is his most highly-prized production.

[3] James Bailey, D. D., is the author of the "Complete Sabbath Commentary" of the Seventh-day Baptist Church, which is supposed to be a critical commentary on "all the passages in the Bible that relate, or are supposed to relate, in any way to the Sabbath Doctrine." (Title-page.)

[4] The "Encyclopedia Britannica," Volume IV, pages 664 and 665, gives a full account of the origin and manner of naming the days of the Egyptian week, in the following order: Day 1, the day of Saturn; 2, the day of the Sun; 3, the day of the Moon; 4, the day of Mars; 5, the day of Mercury; 6, the day of Jupiter; and 7, the day of Venus; and on page 665 concludes by saying, "The Egyptian week commenced with Saturday." (See also Note 7, "The Origin of the Week.")

[5] "Columbian Encyclopedia," Volume XXXII, "Year." "The time at which the year began varied much among different nations. The Carthaginians, Egyptians, Persians, Syrians, and other Eastern peoples began their year at the autumnal equinox, at which time the civil year of the Jews also began, though their sacred year was reckoned from the vernal equinox." (Columbian Cyclopedia, Volume XXXII, "Year.")

[6] "Encyclopedia Britannica," Volume IV, page 665, "Calendar," under the sub-topic, "Month."

[7] Origin of the fixed historic week, and of the numbering and naming of the days of the week, on the basis of the facts given in the "Encyclopedia Britannica," Volume IV, pages 664 and 665, "Week," and other cyclopedias, particularly "McClintock & Strong." The Egyptians discovered seven planets, and concluded to have a fixed week of seven days, named after the seven planets. Each planet represented to them a god. They considered that the gods of the seven planets ruled over time in

turns, each god ruling for an hour at a time only. Therefore, to name the seven days after the seven planets they started with the farthest planet, and let the god of each planet rule for an hour, taking their turns according to the order of their distances from the earth. They started with their farthest planet, and came toward the earth. They named the day after the planet that ruled over its first hour. I have attached a chart giving the original naming and the subsequent modifications leading down to our present names for those Egyptian planetary names. (For chart, see page 47.)

As seen in the top of the first column in the chart, the planets occupied the following order as they came from Saturn to the earth, receiving their numbers according to their distance from the earth, the farthest away being 1, the next farthest 2, and so on, until the nearest one was reached. Hence in the Egyptian astronomy Saturn was 1, Jupiter 2, Mars 3, the Sun 4, Venus 5, Mercury 6, and the Moon 7.

In the first column, divided into seven smaller subcolumns, I have arranged the hours of the day, showing which planet was supposed to rule over each of the twenty-four hours of the day. Saturn would rule over the first hour of the first day, and hence "Day One." Second column would be "the day of Saturn," as seen in column 3. Return now to column one, and notice that Saturn was supposed to rule over the first hour of that day, Jupiter over hour two, Mars over hour three, the Sun over hour four, Venus over hour five, Mercury over hour six, and the Moon over hour seven.

Then they returned to the planet Saturn for hour eight, and came again toward the earth, giving the hours 9, 10, 11, 12, 13, and 14 to the planets in their regular order; and going again out to Saturn to rule over hour 15, and again to rule over hour 22. Then Jupiter would rule over hour 23, and Mars over hour 24.

With Mars, or at Mars, they ended their first day. We will now trace that day through its changes. Column 2 gives the number, "One," to the day; column 3 gives its first name to it, "The Day of Saturn." In later times that name is transposed, as in column 4, to Saturn's day; and last (column 5), it is abridged into Saturday, the first day of the old Egyptian week.

By returning to column 1 again, it is seen that the sun ruled over the first hour of the second day; and hence in column 2 it is day "two;" in column 3, the day of the Sun; in later times changed into Sun's day; and last into Sunday, the second day of the Egyptian week.

The sun was supposed to rule over hours 1, 8, 15, and 22 of the second day, and Venus over hour 23, and Mercury over hour 24, thus closing the second day.

Then it will be seen that the moon ruled over the first hour of the third day, and hence in column 2 its number is "three," and in column 3 its name is "the day of the Moon." In later times it came to be called Moon's day (column 4); and last, it became abridged to Monday, the third day of the Egyptian week.

We return again to column one, and it will be seen that the moon presided over hours 1, 8, 15, and 22 of day 3, and that Saturn ruled over hour 23, and Jupiter over hour 24, and closed day three.

Mars ruled over the first hour of day four, and hence in column 2 it is seen to be number four, in column 3 to be named "the day of Mars;" but later the mythological deity Tiw was supposed to rule the planet Mars, and hence day four has two names, "the day of Mars" and "the day of Tiw." Later its name becomes "Tiw's Daeg," and at last it became Tuesday, the fourth day of the Egyptian week.

It will be noticed that Mars ruled over hours 1, 8, 15, and 22 of day four, and that the Sun ruled over hour 23, and Venus over hour 24, and closed day four.

Saturn 1	Jupiter 2	Mars 3	Sun 4	Venus 5	Mercury 6	Moon 7	Day.	Origin of the Week, and Naming of the Days.		
1	2	3	4	5	6	7				
8	9	10	11	12	13	14	ONE.	Day of SATURN	Saturn's Day.	First day of the week, Saturday.
15	16	17	18	19	20	21				
22	23	24	...	...	...	...				
...	...	...	1	...	...	...				
...	...	...	8	...	...	...	TWO.	Day of Sun.	Sun's Day.	Sunday.
...	...	...	15	...	...	...				
...	...	...	22	23	24	...				
...	...	...	...	...	...	1				
...	...	...	...	...	...	8	THREE.	Day of Moon.	Moon's Day.	Monday.
...	...	...	...	...	...	15				
...	...	...	...	...	...	22				
23	24	**1**	...	...	...	...				
...	...	8	...	...	...	...	FOUR.	Day of Mars (later) Day of Tiw.	Mars' Day, or Tiw's Daeg.	Tuesday.
...	...	15	...	...	...	...				
...	...	22	23	24	...	...				
...	...	...	...	...	1	...				
...	...	...	...	...	8	...	FIVE.	Day of Mercury (later) Day of Woden.	Mercury's Day, or Woden's Daeg.	Wednesday.
...	...	...	...	...	15	...				
...	...	...	...	...	22	23				
24	**1**	...	...	...	...	...				
...	8	...	...	...	...	...	SIX.	Day of Jupiter (later) Day of Thor.	Jupiter's Day, or Thor's Daeg.	Thursday.
...	15	...	...	...	...	...				
...	22	23	24	...	...	...				
...	...	...	...	1	...	...				
...	...	...	...	8	...	...	SEVEN.	Day of Venus (later) Day of Freia.	Venus' Day, or Freia's Daeg.	Friday.
...	...	...	...	15	...	...				
...	...	...	...	22	23	24				

Mercury rules now over the first hour of day five, and hence in column 2 its number is "five;" in column 3 its name is "The day of Mercury." Later Woden, or Odin, is supposed to preside over Mercury, and hence the day has two names, "the day of Mercury," and "the day of Woden." Later it becomes Woden's Daeg, and last it is called Wednesday, the fifth day of the Egyptian week.

Mercury presided over hours 1, 8, 15, and 22 of day five, and the Moon over hour 23, and Saturn over hour 24, and closed day five.

Jupiter then presided over hour one of the sixth day, and named it. It then became number 6, column 2, and was named "the day of Jupiter," column 3. Later Jupiter was supposed to have been ruled over by Thor, the son of Woden, and hence it received the two names, "the day of Jupiter," and "the day of Thor." Later it became Thor's Daeg, and last it is called Thursday, the sixth day of the Egyptian week.

Jupiter ruled over hours 1, 8, 15, and 22 of day six, and Mars over hour 23, and the Sun over hour 24, and closed the sixth day.

Venus ruled over the first hour of the seventh day, and named it the day of Venus. Hence its number is "seven;" its name, "the day of Venus." In later times Venus was supposed to have been presided over by the goddess Freia, the goddess of marriage, the wife of Woden, and the mother of Thou. Hence it obtained the names, "the day of Venus," or "the day of Freia." Later it was called Freia's Daeg, and at last it was called Friday, the seventh day of the Egyptian week.

Note that Mercury ruled over hour 23 and the Moon over hour 24, and closed the week. The next week they returned again to Saturn, and the days of the week were: 1, Saturday; 2, Sunday; 3, Monday; 4, Tuesday; 5, Wednesday; 6, Thursday; and 7, Friday (the day of

assembly, the Sabbath). Thus over 3,600 years ago was originated by the Egyptian astronomers the present week of seven days, which have been preserved in their unbroken order by them through all those centuries. Modern Judaism, beginning probably very near the close of the second century A. D., established a fixed week based on the Egyptian week, but calling Sunday, the second day of the Egyptian week, the first day of the (modern) Hebrew week.

Christianity at Christ's resurrection built the Christian week out of the same Egyptian week, by calling Sunday (the second day of the Egyptian week) the Sabbath, and Monday (the third day of the old week) "the first day after the Sabbath," Tuesday "the second," Wednesday "the third," Thursday "the fourth," Friday "the fifth," Saturday "the sixth," and Sunday "the seventh day, or the Sabbath."

The Christian week, thus originated, has come down by an unbroken practice among various nations of the Eastern Church, who have not adopted the planetary names, but who continue to preserve the apostolic method of numbering the days. Hence you will please note that Sunday was not the "first day of the Christian week," but its Sabbath, its seventh day. We must distinguish between the Bible week and the modern Hebrew week, and call Sunday by its proper Christian name, Sabbath.

Chapter III.

THE TRUE BIBLE CALENDAR.

THE large majority of writers on Bible calendars assert that the year of the Bible was governed by moons, and therefore was lunar, or at least luni-solar. In this short discussion I will not attempt to carry my readers through the research of eighteen years of effort to arrive at the true Bible calendar. Almost every writer on the subject is driven somewhere in his writings to admit such facts as that: "The barley-harvest, therefore, commenced about a half a month after the vernal equinox, so that the year would begin at about that tropical point, *were it not divided into lunar months.*" [1] And again: "On the sixteenth day of the month of Abib . . . ripe ears of corn were to be offered as first-fruits of the harvest." (Lev. ii, 14, and xxiii, 10, 11.) And again: "There can be no doubt that it [the year] was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days."

All such admissions destroy the lunar theory; for twelve moons lacks more than eleven days of being a solar year.

I note a few difficulties in the way of the acceptance of lunar theories:

1. No two writers defending lunar months will agree at all points with each other.

2. No defender of lunar months can be consistent with himself; for under various circumstances he is compelled to admit things destructive of the lunar theory.

3. No defender of lunar months in the "Law of Moses" can sustain his theory with historical evidence, for Solon, a thousand years after Moses, was the originator of the lunar calendar.

4. The writings of the Old Testament can not be harmonized to lunar theories.

5. Lastly, lunar teachings rest on unproven and unprovable theories only.

I spent thirteen years in an earnest, faithful effort to harmonize lunar theories to the five books of Moses, and the result was a miserable failure.

Christians believe in "one God." Reason alone ought to lead us to believe that that one God would

be harmonious and consistent in his teachings. God has written into nature's book a year of 365 days and a fraction of a day. Reason ought to cause us to expect that God would therefore write, or cause to be written, in his book of revelation—the Bible—a year like the one in the book of nature. If the year of the Bible is eleven days shorter than the year in nature, we have a right to expect to find the positive evidences of it in the Bible.

There are no such evidences in the Bible. Month and Moon are not equivalents in ancient Hebrew. They were not equivalents in Old Testament Hebrew. The Hebrew "chodesh" is translated about two hundred and forty times in the Old Testament to mean "month." The first four uses of the word "chodesh" are in Genesis vii and viii. "In the second month [chodesh], the seventeenth day of the month [chodesh], . . . the fountains of the great deep were broken up." (Gen. vii, 11.) "And the ark rested in the seventh month [chodesh], on the seventeenth day of the month [chodesh]. (Gen. viii, 4.) Month 7, day 17—month 2, day 17=5 months. These five months are given

as a period of "150 days." (Gen. vii, 24, and viii, 3.) 150 days÷5 months=30 days. Therefore these months were not lunations of 29½ days each, but months of 30 days each. The planet, "the moon," never comes from the Hebrew "chodesh," but from the Hebrew "yareach." There is not an instance in the English Old Testament where "new moon" or "new moons" is translated from the Hebrew word moon (yareach). Every time the English "new moon" or "new moons" is found, it is an erroneous translation of month (chodesh). Hence, there should be no "new moon" in the English Bible, but instead it should have been "new month," or "first (day) of the month," or the "beginning of the month."

As it is in Genesis vii and viii, so all the way through the Bible, whenever we are given the measure of a month, it is a period of 30 days. As an illustration, see Daniel vii, 25, and xii, 7, where *time* means *year;* time=1 year, times=2 years; the dividing of a time=a half-year; 12 months×30=360 days×3½=1,260 days. The above prophecy corresponds with the 42 months of Revelation xiii, 5, 42×30=1,260 days. The two preceding

prophecies correspond with the "1,260 days" of Revelation xii, 6. The Bible, from Genesis to Revelation, refers to a year of 12 months of 30 days each. Still Abib 16 had to fall upon the date of the "wave-sheaf" offering, or 16 days from the vernal equinox, or at the fifth day of our April. Hence the Bible year was 365 days long, instead of 360; therefore there were five supplementary days to be used somewhere in the year to make the year really a solar year. There is an exception to this rule of 365 days, that "ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete." (Lev. xxiii, 15.)

It is quite universally conceded that this count began with "the second day of the feast of unleavened bread—the sixteenth day of the month of Abib." The restriction to the above rule is in the words, "Seven weeks shalt thou number unto thee: *begin* to number the seven weeks from *such time as thou beginnest to put the sickle to the corn.*" (Deut. xvi, 9.)

The Jordan Valley is very peculiar for situation. The river rises out of the Sea of Galilee 690 feet

below the common sea-water level, and falls 610 feet before it empties into the Dead Sea. The mountains rise 2,600 feet above water-level to the west of it, or 3,900 feet above the valley. The mountains are also high to the east of it. Hence it is perfectly protected from the east or west winds. If there are winds from the north or south, they are tempered by the sea, and hence this valley is so protected as that its crops are almost as regular as the movements of the planets. Now, the 16th day of Abib must have a ripe sheaf ready to be waved before the Lord. If at the end of the year it is seen that the barley will not be ripe in sixteen days, there must be some kind of an adjustment, or additional intercalation made.

Abib 1 was always a weekly Sabbath-day, and if a month should be added, two difficulties would confront us: First, a month is not a multiple of seven, and the Sabbath would be disarranged; second, it only lacked about a day of giving time to have a ripe sheaf, and if we add thirty days, the harvest must be deferred four weeks after it is ready to cut, for they might not cut any for themselves until the first sheaf was waved in the temple.

Akers, Bessey, Loyd, and others teach that seven days only are supplemented at the end of the year. That would keep the Sabbath in place, and in the first year they would retard the commencement of harvest five or six days only. That adjustment would consume the fractional days for about twenty-eight years. Hence once in about twenty-eight years seven days should be added before the commencement of the new year. For many centuries the true Bible calendar has been lost. After eighteen years of study, I have been able to build it out of the Bible teachings and the old Egyptian calendar. You will find it inserted at the commencement of this volume. I hope you will constantly turn to it as you study its construction, and as you study or read this little book toward its conclusion.

As I have intimated, Rabbi May also admits that "We [the Jews] have no calendar that dates beyond the Christian Era." Therefore, I undertook the task, which I pursued patiently, slowly although successfully, of developing the true Bible calendar. (Which see.)

You will notice that the Egyptian and Hebrew

names are at the top of the months, and that the months of the Gregorian calendar, which nearly correspond to them, are underneath the Hebrew names. You will also note that the months are numbered both at the top and at the bottom. The calendar is a Bible calendar, and hence its Bible numbering is at the top, from one to twelve. But since it is built out of the old Egyptian calendar, the Egyptian months are numbered at the bottom, commencing at the middle of the chart, and also ending there.

I am glad that God is directing those who have prepared some of the best new cyclopedias to grasp and state clearly the truth about the ancient Egyptian calendar, and its relation to the Bible calendar.

I give a quotation from the new Columbian, Volume XXXII:

"The time at which the year began varied much among different nations. The . . . Egyptians . . . began their year at the autumnal equinox, at which time the civil year of the Jews also began, though their sacred year was reckoned from the vernal equinox."

Another says:

"Among the ancient Egyptians the month consisted of thirty days invariably; and in order to complete the year, five days were added at the end, called supplementary days." [2]

With these facts now before us, we turn to the Bible to make such changes in the Egyptian calendar as the Bible makes necessary. (Exodus xii, 2, and xiii, 4.) God required that the seventh Egyptian month, Abib, should be "the beginning of months; it shall be the first month in the year to you."

We have now the seventh Egyptian month changed into the beginning of months, or the first month in the year, to the children of Israel. So we proceed to renumber the Egyptian months, as I have in the chart, calling 7, 1, and 8, 2, and so on through the year.

There is something unique in the Bible calendar; *i. e.*, the Sabbaths are located in a fixed place in it, so that when we complete the work of locating the Bible Sabbaths of the Jewish dispensation into the year, they will be found to occupy the same place in the calendar in every year throughout the

Jewish dispensation. Hence we will need to pass through the year carefully, and locate the Sabbaths correctly.

There were three dates in the month of Abib, which God prohibited from ever being Sabbath-days by commanding that they should be labor days in every year. The law of the Sabbath required that upon the Sabbath-day "thou shalt not do any work." (Deut. v, 14.) Therefore, if work is commanded to be done on a certain date every year, that date could never be a Sabbath-day. "In the tenth day of this month [Abib] they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house." (Ex. xii, 3-5.) The selection of the lamb every year on Abib 10 made that date a labor day in every year. "The fourteenth day of the same month, the whole assembly of the congregation of Israel shall kill it in the evening." (Ex. xii, 6.) "Ye shall observe this thing by an ordinance to thee and thy seed forever." (Ex. xii, 24.)

Abib 14 was a day of house-cleaning and butchering, and was the "preparation" for the Sabbath, and never could have been the Sabbath.

"Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete." (Lev. xxiii, 15.)

The first sheaf of ripe grain was brought every year on Abib 16. That date is the one upon which the harvesting commenced. Hence being "the morrow after the Sabbath," or the *first* day of the week every year, Abib 16 could never be the seventh day, or the Sabbath.

The three dates mentioned above would all fall upon Saturday every seven years. They never fell upon the Sabbath-day for over fifteen hundred years. Hence three years in every seven years Saturday could not have been the Sabbath-day. Therefore, in building the Bible calendar there must be six days' work to follow the weekly Sabbath, and yet the calendar must be so constructed as to prevent Abib 10, 14, and 16 from ever being Sabbaths.

"On their flight from Egypt, the Jews . . . made Saturday the last day of their week,"[3] or their Sabbath.

The Bible says: "Remember this day in the

which ye came out of Egypt. . . . This day came ye out in the month Abib." (Ex. xiii, 3, 4.)

"In the fifteenth day of the same month [Abib] is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the *first day* [of the feast of unleavened bread, Abib 15] ye shall have an holy convocation; ye shall do no servile work therein." (Lev. xxiii, 6, 7.)

"And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: *Therefore* [in commemoration of your deliverance on Abib 15], the Lord thy God commanded thee to keep the Sabbath day." (Deut. v, 15.)

Dion Cassius affirms that the flight took place on Saturday, while the Bible places it on Abib 15. We accept both statements as true, and are ready now to begin the remodeling of the Egyptian calendar into the Bible calendar. Place the calendar before you, and adjust the slide so that Abib 15 will fall on Saturday. Then it will be seen that Abib 1 and 8 are also on Saturdays. "Ye shall count from the morrow after the Sabbath, from the

day ye brought the sheaf of the wave offering, seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number." (Lev. xxiii, 15, 16.) The seven Sabbaths thus counted from Abib 16 will fall on seven successive Saturdays—Abib 22 and 29, Iyar 6, 13, 20, and 27, and Sivan 4. The morrow after the seventh Saturday Sabbath thus counted was Sunday, Sivan 5. Sivan 5 is a continuation of the Sabbath of Sivan 4; or, in other words, Sivan 4 and 5 constitute a Sabbath forty-eight hours long every year, not two Sabbaths.

"Ye shall proclaim on the self-same day [Sivan 5, the morrow after the seventh Sabbath] that it may be an holy convocation unto you: ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations." (Lev. xxiii, 21.)

Sunday, Sivan 5, or the first Pentecost, was the day God appeared upon Mount Sinai, and revealed the creation Sabbath, commanding them that "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and

earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." (Ex. xx, 9-11.)

They did not work on that Sunday. Ex. xx, 1 to Ex. xxiv, 3, proves that the whole day was spent in receiving the Ten Commandments, first from the mouth of God in the morning, and from Moses again in the evening. Therefore that Sunday was not one of the six work days; but it was the Sabbath that preceded the six work days. Take the chart and count the six work days, commencing with Monday, Sivan 6. The seventh day will be Sunday, Sivan 12. That Sunday was to be observed because God had rested on Sunday from his work of creation. "Thou camest down also upon Mount Sinai . . . [Sunday, Sivan 5], and madest known unto them thy holy Sabbath." (Neh. ix, 13, 14.) They did not know what day it had been on until God "made known" to them what day it had been.

We pass along the Sunday Sabbath dates now until we come to the last Sabbath in the sixth month of the Bible, but the twelfth Egyptian month. The Sabbath would be on Elul 27. Re-

member that at this point the Egyptians counted in the "five supplementary days."

The Bible requires that there be six days' work after Elul 27 before the next Sabbath, and also that "In the first day of the seventh month ye shall have a Sabbath." (Lev. xxiii, 24.)

Hence it will be necessary to drop out two of the five odd days here in order to let the first day of the seventh month be the seventh day of the week. We are now ready to proceed again. "In the fifteenth day of the seventh month . . . ye shall keep a feast unto the Lord seven days, and the first day [of the feast, Tisri 15] shall be a Sabbath, and the eighth day [of the feast, Tisri 22] shall be a Sabbath." These Sabbaths come all right, so we follow along the Sunday Sabbath dates to the end of the year. The last Sabbath of the year falls on Sunday, Adar 26, leaving four labor days in Adar after the last Sabbath. You will notice that we have shortened the year by two days, because of the change allowing the first day of the seventh month to fall on the Sabbath. We will see presently that God shows just what to do about it. The law of the showbread required that: "Every

Sabbath he shall set in order before the Lord continually." (Lev. xxiv, 8.) The Lord also required that six days of labor must precede the Sabbath. Here we have four. If we can find out the date of the next Sabbath, we can then tell just what to do. "It came to pass in the first month in the second year on the first day of the month." (Ex. xl, 17.) "He set the bread in order upon it before the Lord; as the Lord had commanded Moses." (Ex. xl, 23.) The Lord commanded Moses to work six days before he had a Sabbath, and also to put the showbread in order upon the tables every Sabbath. And Moses did that on the first day of the second year "as the Lord commanded Moses." Hence Moses had to have two more days to work between Adar 30 and Abib 1. Therefore there was but one thing that could be done; *i. e.*, to put the two days which he had to drop out of the middle of the year in at the close. Having done that, the year is now 365 days long, and there are six days to labor between the Sabbath of Adar 26 and the Sabbath of Abib 1. Since Abib 1 is a Sabbath, Abib 8, 15, 22, and 29 are Sabbath dates in the second year and in every other year, as they were

in the first, because every Sabbath had to be "in his season from year to year." (Ex. xiii, 10.) That is, the Sabbaths were located in the same fixed place in the calendar, and remained there "throughout your generations, for a perpetual covenant." (Ex. xxxi, 16.) Having constructed the Hebrew calendar, we are now ready to study in the next chapter the Jewish Sabbaths.

NOTES.

[1] McClintock & Strong, Volume II, page 294, "Year," contends that Bible months commenced with the new moon, and yet makes the admissions under this number.

[2] "Encyclopedia Britannica," Volume IV, page 665, "Calendar," under the subtopic of "Month."

[3] Ibid., Volume IV, page 665, "Week."

The quotation above is from the great Roman historian, Dion Cassius.

SUPPLEMENT.

RULES FOR THE USE OF THE SABBATH CHART.

Diagram No. 1 gives the proper location of the Sabbath days in every year, from the Exodus to the Crucifixion. Diagram No. 2 gives the Sabbath years and jubilee years for three hundred and fifty years, from the entering into Canaan under Joshua.

The Bible calendar, from the Exodus to the Crucifixion of Christ, was composed of twelve months of thirty days each, plus five supplementary days. Like the ancient Egyptian calendar, out of which it was built, with the exception (1) that instead of being reckoned from the autumnal equinox, it was reckoned from the vernal equinox, and (2) instead of having the five supplementary days all counted in after Elul (the twelfth Egyptian month), there were three of the supplementary days counted in between Elul and Tisri, and the other two between Adar and Abib, in the common year, and (3) that seven additional supplementary days were counted in after Adar once in about twenty-eight years to consume the fractional days, and permit a ripe sheaf to be ready to be waved on Abib 16th (or April 5th) every year.

Hence the first day of the Hebrew calendar corresponds with the 21st day of our March, or the vernal equinox.

Abib 10th, 14th, and 16th were by Divine appointment labor days in every year, and hence could not fall on the Sabbath-day in any year during the Hebrew or Jewish dispensation. Abib 1,

8, 15, 22, and 29, Iyar 6, 13, 20, and 27, Sivan 4, 5, and 12, and Tisri 1, 8, 15, and 22, are required to be Sabbath-days in every year.

Abib 15th was the "high day," or the chief Sabbath every year.

Rule 1. Adjust the slide so that Saturday will fall on Abib 1st.

Rule 2. Follow along the heavy-faced dates (the Sabbath dates) to Sivan 4. These Sabbaths will be on Saturdays.

Rule 3. There is a double Sabbath once a year, or a Sabbath forty-eight hours long, embracing Sivan 4 and 5, and hence a change of the day of the Sabbath beginning at that point (the feast of Pentecost).

Rule 4. Commence with Monday, Sivan 6, and count off a week, having six days to labor followed by a Sabbath on the seventh day (Sivan 12—Sunday).

Rule 5. Follow the Sabbath dates to the end of the year, and you will see that they will all fall upon Sundays.

Note. The year ends on Saturday, the sixth day of the week.

Rule 6. Move the slide up one place, so that Abib 1 will fall on the Sabbath—Sunday.

Rule 7. Trace the Sabbath dates through the second year, as you did through the first, and it will be seen that at Pentecost, Sivan 5th, the Sabbath will change to Monday.

Rule 8. Note that at each succeeding Pentecost the Sabbath-day becomes a day later in the week than it was on the preceding Pentecost, and that as a result the Sabbath changed every year at the feast of Pentecost for over fifteen hundred years.

Rule 9. To tell the day of the week upon which the Sabbath fell in any given year, subtract the desired year B. C. from the year of the Exodus, and divide the remainder by seven. If nothing remains, the year commenced on the Sabbath—Saturday, Abib 1. But if one remained, the first Sabbath of the year fell on Sunday. If two remained after the division by seven, the year commenced on the Sabbath, Monday, and so on. After finding the day of the week of the first Sabbath in the year, you can readily determine all the Sabbath dates of the year.

RULES FOR THE USE OF DIAGRAM NO. 2.

Rule 1. Begin with the year 1 at the top of the first column of figures, and count downward to the year 7 at the bottom. (Lev. xxv, 3, 4.) The year 7 will be the first Sabbath year.

Rule 2. "Ye shall count seven Sabbaths of years." (Lev. xxv, 8.) These will be the dark years at the bottom, 7, 14, 21, 28, 35, 42, and 49.

Rule 3. The trumpet shall be blown on the tenth day of the seventh month of the year 49, announcing a continuance of the Sabbath throughout the year 50 also, making a Sabbath to the land two whole years long, or 730 days long.

Rule 4. In the sixth year of the seventh week of years, or in the year 48, God says, "I will command my blessing in the sixth year, and it shall bring forth fruit for three years" (Lev. xxv, 21); *i. e.*, to last through the double Sabbath year, and until a new crop could be grown in the year after the jubilee.

Note. The supply of three years would last through the years 49 and 50, and until the new crop appeared in 51.

Rule 5. Begin with the year 51, and count the seven years until the next Sabbath year, which will be at the top of the diagram, in the year 57; hence 57 will be the first of the seven Sabbaths in the second jubilee period.

Rule 6. Begin with the Sabbath year 57, and count the seven Sabbath years, and they will be 57, 64, 71, 78, 85, 92, and 99. (A jubilee shall the fiftieth year be. Twice fifty will be one hundred; hence in the seventh Sabbath year of the second jubilee period, the year 99, we blow the trumpet, announcing that the next year, the year 100, is the second jubilee; hence we have a long Sabbath, including the years 99 and 100.)

By referring again to Rule 4, it will be seen that in the sixth year (the year 98, the year before the trumpet of the jubilee sounded) the three years' supply of food appears to last through the double Sabbath year, and until the new crop in the year 101.

You will repeat the count of the seven Sabbath years as above, and you will note that we always begin a new count of years after the long Sabbath to the land, and by tracing along the heavy-faced

years to the year 350 you will have the Sabbaths and jubilees to the land. In the year 351 we would begin again at the top as in the year 1, and every three hundred and fifty years the Sabbaths to the land would recur as in the first three hundred and fifty years.

Chapter IV.

JEWISH SABBATHS, OR THE SABBATHS DURING THE JEWISH DISPENSATION.

THE Bible recognizes three dispensations. Each dispensation contained a decalogue. The spirit of the three decalogues was the same, but the letter of each differed from that of the others. The unique thing in each decalogue was the Fourth Commandment.

While there was a Sabbath in each dispensation, its observance rested upon a distinctly different reason in each dispensation. (See in another part of the book the "Three Decalogues.)

Instead of proving my positions from the admissions of more than a score of the best commentaries, dictionaries, cyclopedias, and lexicons, I shall make the Seventh-day Adventists and their Roman allies prove the correctness of my interpretations of Scripture and history in this chapter.[1]

These witnesses conspire to try to prove that

"seventh day, Sabbath and Saturday," are equivalents. But I shall take their admissions, and prove by them that seventh-day, Sabbath and Saturday, are not equivalents in the Bible at all; that for over fifteen hundred years Saturday never was a Sabbath for over a year at any one time.

One of these Saturdarian champions asserts, "*The Sabbath—Saturday—from Genesis to Revelation!!!*" [2] And again: "The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3,383 years by the chosen people of God, teaches then, with absolute certainty, that God had himself named the day to be kept holy to him—that the day was Saturday"—"nor can we imagine any one foolhardy enough to question the identity of Saturday with the seventh day, or Sabbath." [3] But Mr. Andrews sets this aside, by a quotation from Tertullian, written supposedly in 200 A. D.: "Those of you who devote the day of Saturn (or Saturday) to ease and luxury . . . go far away from Jewish ways of which they are ignorant." [4]

The above quotation proves Saturday-keeping not to be ancient Jewish Sabbath-keeping, and

brands those who keep Saturday as the Jewish, or Old Testament Sabbath, as being ignorant of ancient Jewish custom, which also overthrows the oft-repeated and highly-valued error that "the Jews by an unbroken tradition of 3,383 years" had kept Saturday as the Sabbath. Their history was completely broken off for about a century, or from 70 A. D. to near the close of the second century.

There is nothing septenary about the meaning of the word "Sabbath," or the Hebrew word from which it is translated. The meaning of the Hebrew word "Shabbath" is *cessation* or *rest.* There is nothing about the word to determine the length of the Sabbath. The same word is used to describe rest periods of five different lengths: (1) A rest of one day;[5] (2) A rest of two days long;[6] (3) A rest of one year long;[7] (4) A rest two years long;[8] and (5) A rest of seventy years (2 Chron. xxxvi, 21). Hence it is not the word "Sabbath" that indicates the length of the "rest," but the word *day* or *year.*

The word "Sabbath" was in use from five hundred to seven hundred years among the Accadians, Hindus, and others before Moses first used it in the

Bible. With them "Sabbath" meant the legally-appointed rest-day. These rest-days were sometimes six, seven, eight, nine, or ten days apart. So when Moses brings that word into the Bible, he explains its Bible length by saying "Sabbath day" or "Sabbath year." He shows when the Sabbaths come by saying, "Six days shalt thou labor . . . the seventh day is the Sabbath;" or by saying, "Six years shalt thou till thy fields; . . . the seventh year is a Sabbath."

But while he says, "the seventh day is the Sabbath," he uses "seventh day" frequently when it does not mean the Sabbath.[9] For it was upon the "seventh day" only that lepers might be examined (after the first examination), and on that day only they could be cleansed. The same is true about the examination of leprous houses. They were repaired and cleansed on the "seventh day," but that being work, it was incompatible with Sabbath-keeping, because "upon the Sabbath-day thou shalt not do any work."

Again, the Jewish weekly Sabbaths were "feasts," [10] and all special feasts, as the Feast of the Passover, the Feast of Pentecost, the Feast of

Trumpets, and the Feast of Tabernacles, were special weekly Sabbaths, made special by the things commemorated; as we make Easter Sunday, Children's-day, and Communion-day special Sundays.

Before we enter the work of illustrating the Jewish Sabbath counting, I will mention an error which I will seek to overthrow as we count the Sabbaths in the first year of the Exodus. We have been falsely taught that the Ten Commandments recorded in Exodus xx are a copy of the Ten Commandments which God wrote on the two tables of stone. I shall show that they are two separate and distinct decalogues; that one belonged to the Patriarchs and the other to the children of Israel.

I shall prove the correctness of my counting by Alonzo T. Jones,[11] a leading Seventh-day Adventist.

Dion Cassius says: "The Jews made Saturday their Sabbath when they left Egypt." The Bible says they were freed on Abib 15, and made that date their chief Sabbath. We now adjust the slide in the calendar so as to make the 15th day of Abib fall upon Saturday, since they made Saturday their Sabbath on Abib 15, in the year of the Exodus.

This event, their freedom from slavery, was to be commemorated every Sabbath in a general way; but the Feast of the Passover Sabbath was to be celebrated in a special way every year on Abib 15, and they were to begin on the next day to make the count of the "seven Sabbaths" to Pentecost. "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number." (Lev. xxiii, 15, 16.)

From the morrow after what Sabbath shall we begin the count, Brother Jones?

"From the morrow after this fifteenth day of the month—this Sabbath—the wave sheaf . . . was offered before the Lord, and with that day—the sixteenth day of the month—they were to begin the count of fifty days, and when they had reached that fiftieth day, that day was *Pentecost*." [12] You will please take the calendar and count the fifty days, commencing with Abib 16, and you will find the Pentecost to be on *Sunday*, Sivan 5.

Have you another definition of *Pentecost*, Brother Jones?

"The word Pentecost signifies the fiftieth day."[13]

How was it counted, Brother Jones?

"And was *always* counted, beginning with the sixteenth day of the first month."[13]

Then, Brother Jones, the Jews "*always*" called "the sixteenth day of the first month" the "morrow after the Sabbath" (Lev. xxiii, 15), or the first day of the week.

Have you still another definition of Pentecost, Brother Jones?

"It is also called the feast of weeks."[13]

Why so called, Brother Jones?

"Because it was seven complete weeks from the day of the offering of the first-fruits, which was the second day of the feast of unleavened bread, the sixteenth day of the first month."[13]

Let us understand each other now, Brother Jones. You say we are to "count seven complete weeks" from Abib 16. A complete week begins on the first day of the week, and ends on the Sabbath. These seven Sabbaths would be "*always*" on *the same dates then.* Notice in the chart the small figures, 1, 2, 3, 4, 5, 6, 7, over those seven weekly Sabbaths. The dates in succession would

be Abib 22 and 29, Iyar 6, 13, 20, and 27, and Sivan 4.

You say they "*always* counted" them, "beginning on the sixteenth day of the first month." Then those seven Sabbaths "*always*" fell on those seven fixed dates, and no mistake. Well, I know you and your brethren have a great deal to say about "annual Sabbaths" and "ceremonial Sabbaths," which you say were "besides the Sabbath of the Lord." But what do you now say, Brother Jones, about these seven Sabbaths? Probably you have another definition of Pentecost, which will name those Sabbaths.

"Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of *the seventh weekly Sabbath-day*," [14] etc.

Brother Jones flies into a rage over this quotation from him. He did not intend for the eyes that read the prize essays to read this quotation. But he neglected to give me complete instructions until after I was mean enough to quote from both of his statements in the same article.

But you must be patient, Brother Jones, while I examine you, for I shall compel you to be a swift witness against Saturdarianism. The seven fixed-date Sabbaths, between the feast of the Passover and the feast of Pentecost, are "weekly Sabbaths." You and your Church teach that Pentecost,[15] which was the "morrow after the seventh weekly Sabbath after the Passover," was "a Sabbath day." Now, Brother Jones, was the Pentecost Sabbath, which was the "morrow after the *seventh weekly Sabbath after the Passover*," always on Sunday? "I hate to answer that question now, in connection with these other questions." But you must answer it now. "Everybody knows that Pentecost came on each day of the week in succession as the years passed by; the same as does Christmas, or the Fourth of July, or any other yearly celebration."[16] I see why you were so unwilling to have this last quotation placed by these others. You now have unintentionally, though clearly, taught that the "weekly Sabbaths" were on fixed dates, and "came on each day of the week in succession as the years passed by, the same as does Christmas, or the Fourth of July, or any other yearly celebration."

Now, since these weekly Sabbaths came on "each day of the week in succession as the years passed by," every weekly Sabbath in the Jewish dispensation did the same thing.

Now, remember the real meaning of Sabbath. Sabbath means *cessation*, or rest. One can not rest twice without having any work between those rests. As an illustration, note that the rest to the land, during the whole of every *forty-ninth year* and every *fiftieth year*, was not two rests to the land, but one rest to the land during two whole years, and hence a Sabbath two years long once in fifty years.[17] (It was not a Saturday two years long, however.) So also, when God required "the seventh Sabbath" and the "morrow after the seventh Sabbath" both to be Sabbath, it is not two rests or Sabbaths, but a lengthening out of the one rest or Sabbath through two days.

The commandment says, "*Six* days *thou shalt labor;*" so two days are Sabbath, and are made "a *statute* forever in all your dwellings throughout your generations;"[18] thus making a *statute* that there should be a long Sabbath of days at the end of the Feast of Weeks, just as God required a long

Sabbath of years at the Jubilee period; therefore the count for the "six days" began the next day after the long Sabbath of Pentecost, or of Sivan 4 and 5. Hence Monday, Sivan 6, would be the first one of the six work days in the next week.

From this time forward to the end of the year the first day of the week ceases to be Sunday, and becomes Monday; and the Sabbath, the "seventh day," ceases to fall on Saturday, and falls on Sunday. Now, trace the Sabbaths from Sivan 5 to the end of the year, and the first Sabbath after Pentecost will be on Sunday, Sivan 12. You will notice that the Feast of Trumpets Sabbath will fall on Sunday, the 1st day of Tisri (the seventh month[19]), and that the Sabbaths of the Feast of Tabernacles will fall on Sunday, Tisri 15 and 22.[20] And that the year would close on Saturday, the sixth day of the week; and that the new year would begin on the Sabbath, Sunday, Abib 1. Read carefully Ex. xl, 17, 22, 23, and see that Moses placed the showbread on the tables on the *first day* of the *first month* of the *second year*, "as the Lord commanded Moses." The Lord had commanded Moses to put the bread in order "every Sabbath-day."[21]

Now adjust the slide in the chart, so that Sunday will be at the top. Now the Sabbaths are on *Sunday*, Abib 1, 8, 15. "In the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day [of this feast, Abib 15] ye shall have an holy convocation [*i. e.*, your chief Sabbath, or high day as John calls it]. Ye shall do no servile work therein," [22] and "Remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm. *Therefore the Lord thy God commanded thee to keep the Sabbath-day.*" [23] *You* are to keep the Sabbath, not to commemorate the creation and God's rest therefrom; but to commemorate your deliverance from Egyptian bondage. "Remember this day in the which ye came out of Egypt." Are we to remember our deliverance on Saturday? No. Remember as your chief Sabbath, Abib 15; for "This day came ye out in the *month Abib*." [24] "And ye shall count unto you, from the morrow after the Sabbath [from the morrow after Abib 15]: seven Sabbaths shall be complete, even unto the morrow

after the seventh Sabbath shall ye number," . . . and "**the self-same day**" [Monday, Sivan 5, the morrow after the seventh Sabbath counted from Monday, Abib 16] shall be "an holy convocation," or Sabbath; "it shall be a statute forever," [25] etc. Here we begin a new count of weeks, commencing with Tuesday, Sivan 6, as the first day of the week, and our Sabbaths will fall on Mondays to the end of the year, commencing with Monday, Sivan 12, the first Sabbath after the Feast of Pentecost Sabbath. You notice that the Sabbaths are falling on the same fixed dates in every year, and hence that the weekly Sabbaths fall on "each day in the week successively as the years pass by, the same as does Christmas, or the Fourth of July, or any other yearly celebration," so that you shove the slide up one place higher each succeeding year, in order to get the correct day of *our week*, upon which the Jewish Sabbath fell. On account of the long Sabbath at the Feast of Pentecost, forty-eight hours long, the *day* of the Sabbath changed *there* every succeeding year through all the centuries until the Crucifixion. Therefore the *day* of the Sabbath changed as many times as there were years between

the Exodus and the Crucifixion; or, according to the Septuagint chronology, 1,680 times between the Exodus and the Crucifixion.

THE TWO DECALOGUES IN EXODUS.

We have, by the aid of Brother Jones, located the *day* and *date* of the first Pentecost; that is, that it occurred on Sunday, Sivan 5; on the morrow after the seventh Saturday Sabbath after their deliverance from Egyptian bondage. Now that we have established the first Pentecost to have fallen on *Sunday*, the next question is to determine what Pentecost commemorates. "Pentecost commemorates the day that God spoke the Ten Commandments" [26] first at Mount Sinai. A question of so much significance needs to be corroborated by the Bible. "In the third month, . . . the same day came they into the wilderness of Sinai." [27] "The third month, . . . the same day;" that is, the third month and the *third day of the month*, "Moses went up unto God." [28] Notice carefully the chart. Friday, Sivan (the third month), the *third* day of the month, "Moses went up unto God." "And the Lord said unto Moses, Go to the people and sanctify

them to-day, and to-morrow, . . . and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai."[29] "To-day [Friday, Sivan 3], and to-morrow [Saturday, Sivan 4], and the third day [Sunday, Sivan 5], I will come down . . . upon Mount Sinai."

So God directed Moses to have the people ready, and promised that he would come down upon Mount Sinai on "the third day," Sunday, Sivan 5. "And it came to pass on the third day [Sunday, Sivan 5], in the morning,"[30] "the Lord came down upon Mount Sinai, on the top of the mount."[31] So God fulfilled his promise and came down on Mount Sinai on "the third day, in the morning," or on Sunday morning, Sivan 5. What did God do when he came down on Mount Sinai that Sunday morning? "God spake all these words, saying:"[32] (and then follows the Ten Commandments recorded in Ex. xx, 3-17 inclusive).

Note before going any further, that while slaves in Egypt the Israelites had kept the Egyptian Friday, "day of assembly," or Sabbath; and that upon their "flight from Egypt" they "made Saturday

the last day of their week," or their Sabbath; and that now for seven weeks since their freedom they have been keeping a Saturday Sabbath. Now, on Sunday morning God said, "Six days shalt thou labor; . . . but the seventh day is *the Sabbath of the Lord thy God.*" [33]

Where did they begin to work the "six days?" Did they work that Sunday? No, they did not work on that Sunday. But when God had finished speaking the Ten Commandments, the people said to Moses: "Speak thou with us, and we will hear: but let not God speak with us lest we die. . . . And the people stood afar off: and Moses drew near unto the thick darkness where God was." [34] From the valley where the people stood, up to the top of Sinai where God was, was a distance of about two and one-half miles, and the mountain's top was about one and one-fourth miles high. I will suppose that it was about ten A. M. when Moses parted from the people, and started up the mountain to where God was. I will allow him two hours, or until noon, to reach the top. I will allow him four hours to learn the things which God taught him, which are included in his record from Ex. xx, 2,

to Ex. xxiii, 33. This will bring us to four P. M. I will now allow Moses an hour and a half to return and get ready to deliver his message to the people. This will bring him to 5.30 P. M., or a short time before sundown that Sunday evening.

What did Moses say to the people that Sunday evening when he assembled them to hear him?

"And Moses came and told the people all the words of the Lord." [35]

Then Moses taught the people the four chapters which God had taught him while in the mount. He would then commence by repeating the Ten Commandments that God spoke in the morning, beginning with Ex. xx, 2.

Very soon in the reading he would find the words, "Six days shalt thou labor, . . . and the seventh day is the Sabbath of the Lord thy God." Again, about five minutes before the conclusion of the "words of the Lord," and about the going down of the sun, Sunday evening, he would repeat to them (the third time that day), "Six days thou shalt do thy work, and on the seventh day thou shalt rest." [36] Work six days from that Sunday evening? Certainly.

But if they do work six days from Sunday evening, and rest the seventh day, they must rest on the next Sunday. That is exactly what God required them to do.

What is this "seventh day" which will fall on next Sunday, Sivan 12? That "seventh day [Sunday] is *the Sabbath of the Lord thy God.*" [37]

Why were they commanded to work six days, and then call Sunday, the seventh day, "the Sabbath of the Lord?"

To state the question differently: What were they to commemorate by resting on Sunday, and calling it "the Sabbath of the Lord thy God?" "For in six days the Lord made heaven and earth. . . . Wherefore the Lord blessed the Sabbath-day and hallowed [38] it." Then the keeping of the Sunday Sabbath in commemoration of creation takes us back to the reason that God gave Adam in Eden for Sabbath-keeping. Hence he indentifies the Sunday Sabbath mentioned at Sinai with the creation Sabbath.

Since no nation was then keeping Sunday as a Sabbath, and since no nation had, for from five hundred to seven hundred years back before the

Exodus, kept Sunday as the Sabbath, how could the people know that the Sunday Sabbath here given was indeed the original Sabbath of the Lord?

It could not be established by history or chronology. So if the world shall ever know what was the original Sabbath, it must be made known to Moses as a matter of revelation. Hence we turn again to the Bible for the proof that God "made known," or caused the Israelites to know, what was his original holy Sabbath.

"Thou camest down also upon Mount Sinai [Sunday, Sivan 5], and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and *madest known* unto them *thy holy Sabbath.*" [39]

The Hebrew expression translated "madest known," unmistakably teaches that God caused the people to know something which until then they had not known. That truth is so clearly taught that many writers believe there had never been a Sabbath kept before the Exodus. But if Gen. ii, 2, 3, teaches anything, it teaches that in Eden God "blessed the seventh day, and sanctified it [set it apart as a day of rest and worship]; because that in

it he had rested from all his works which God created and made." Sabbath-keeping appears during the Flood, and, soon after Babel confusion, among all the scattered tribes. They did not originate it; but after their humiliation they had indistinct remembrance of Sabbath-keeping and Sabbath-counting. So that when Israel leaves Egypt there existed at least five separate, distinctly different methods of Sabbath-counting; three systems which located their Sabbaths in certain dates in every month, one system of Sabbaths located at the changes of the moon, and one system the Egyptian Sabbath, a fixed day of the week—Friday. And in addition to these the children of Israel have been keeping Saturday as Sabbath for seven weeks. Hence in the midst of these different and conflicting methods, God revealed, or *made known*, his holy Sabbath.

Immediately upon the close of that Sunday Sabbath-day, as soon as Moses has completed telling the people "all the words of the Lord," including the revelation of God's original, Edenic Sunday Sabbath, "Moses wrote *all the words of the Lord*, and rose up early in the morning." [40] The "morn-

ing" brings us to Monday, Sivan 6. I want you to note carefully that, notwithstanding the fact that Sunday night "Moses wrote all the words of the Lord," including certainly the Ten Commandments recorded in Exodus xx, the fourth commandment of which required them to work six days and rest on Sunday, because God had made the world in six days and rested on Sunday, Moses had not yet received "the tables of stone," for it was during the day—Monday—while Moses was building the "altar under the hill, and the twelve pillars," that God said to him, "Come up to me into the mount, and be there, and *I will give thee* tables of stone, and a law, and commandments." [41] The promise, "I will give thee," is future, not past. God promises that "I will give," not declares that "I have given," thee tables of stone. "And Moses went into the cloud, and got him up into the mount; and Moses was in the mount *forty days* and *forty nights*." [42]

"And he gave unto Moses, when he made an end of communing with him upon Mount Sinai [forty-two days after he had taught Moses the Edenic decalogue, and forty-one days after Moses had

written that decalogue down], two tables of testimony, tables of stone, written with the finger of God,"[43] But when Moses returned with the tables on Sunday morning, "the seventeenth day of the fourth month,"[44] to the people, and found them worshiping the golden calf, he became angry and broke the tables,[45] and caused three thousand men to be killed on that Sunday[46] for polluting the Sabbath.[47] Then on "the morrow,"[48] Monday, the 18th of Thammuz, Moses prayed to God for himself and for the people; and in answer to his prayers, God "said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables *the words that were in the first tables, which thou brakest.*"[49]

So the words upon the final tables are the same words that were on the first tables. After giving these directions to Moses on Monday, Thammuz 18, God said: "And be ready in the morning, and come up in the morning unto the Mount Sinai."[50] This brings us to Tuesday morning, Thammuz 19, when Moses again goes up into the mount. "And he was there forty days and forty nights."[51] This brings us to Sunday morning, Ab 29, that Moses re-

turned to the people and "gave them in commandment all that the Lord had spoken with him in the mount." [52] What was written on the tables of stone? "And He wrote upon the tables the words of the Covenant, the Ten Commandments." [53] By what two terms are the tables described? By "the words of the Covenant," and by "the Ten Commandments." I want you to note that these two expressions are used to describe equally the writing upon "the tables of stone." Hence we may hereafter speak of "the Covenant," or "the Ten Commandments," or the Decalogue, and we will be understood as meaning the writing upon the tables of stone.

Since the Ten Commandments are a "Covenant," are the Ten Commandments on the tables of stone the same Covenant that Moses had written into Exodus xx, eighty-three days before he brought the tables of stone from the mount, and read them to the people? They could not be, for Moses could not have written a copy of something eighty-three days before he had the tables to copy from. Moses taught the contents of the tables orally for about forty years. A short time before his death he

assembled the people together, and re-read the words on the tables of stone, and wrote them down in Deuteronomy v.

The Ten Commandments on the tables were "the words of the Covenant." Are they the words of the Covenant made with Adam in Eden, and to the fathers following? No.

Moses says, "The Lord made *not this* Covenant with our fathers." If God did not make *this* Covenant with our fathers (Abraham to Adam), whom did he make "*this Covenant*" with? "With us." Moses, whom do you mean by "us?" "Even us, who are all of us here alive this day." [54]

When, and with whom, was "this Covenant" then made? "The Covenant I made . . . *when* I took them by the hand to lead them out of the land of Egypt." [55] This Covenant was the "Covenant with the house of Israel and the house of Judah." What is the distinctive point of difference between the Ten Commandments made with Adam and those given to the children of Israel? The Fourth Commandment. (1) The Fourth Commandment given to Adam required the Sabbath to be on a *fixed* seventh day—Sunday. The Fourth

Commandment to the children of Israel required the Sabbath to be on an *irregular* or changeable seventh day. (2) The Sabbath Commandment to Adam was of universal application. The Sabbath Commandment on the tables of stone was for the children of Israel only. "Therefore the children of Israel shall keep the Sabbath." [56] (3) The Sabbath given to Adam was to commemorate God's work of *creation*. The Sabbath on the tables of stone was to commemorate the deliverance of the children of Israel from Egyptian bondage" [57] on Abib 15. (4) The Sabbath on the tables of stone was to be a "sign between Me and the children of Israel." [58] It is to be unlike any other Sabbath (past, present, or future), and hence could not be on a fixed day of the week, for the Creation Sabbath had been on a fixed day of the week—Sunday. The Egyptian Sabbath at that time was the seventh day of a fixed week—Friday.

It could not be on the same fixed dates in every month, for Accadians, Assyrians, Babylonians, Hindus, Chinese, and others had used, or were then using, that kind of Sabbath counting. Neither could they locate their Sabbaths at the changes of

the moon, for the people of India did that. If their Sabbaths can not be on the same dates in every month, nor at the changes of the moon, nor a fixed day of the week, how can they be counted to constitute "a sign between Me and the children of Israel forever?" They shall be "in his seasons from year to year;" or, in other words, their Sabbaths were to occupy a fixed place in the calendar, or a certain fixed place in the *year;* that is, they were certain fixed dates in every year. (See the heavy-faced—or Sabbath—dates in the Sabbath chart.) If the Ten Commandments in Exodus xx are not the ones written on the tables of stone, were those on the stones copied into the Bible? Yes. They appear in Deuteronomy. Note the meaning of Deuteronomy, or Deutero-nomy, from the Greek words, "*Deuteros*," second, and "*nomos*," law. It is the embodiment of *the second law, or Decalogue*, in its relation to the whole ceremonial system, of which it was the very heart, or center. A "second law" could not exist without there had been a *first.* Deut. v, 6-21, contains the "Covenant," or Ten Commandments, which God wrote in the tables of stone for the children of Israel. This Decalogue

is not "a reporter's copy of Exodus xx substantially, though not literally, accurate." God does things carefully—accurately.

When Moses completes the record in Deut. v, 6-21, he adds: "These words God spake, . . . and *he added no more;* and he wrote them in two tables of stone, and delivered them unto me," thereby claiming for these words a literal reproduction of the words on the stones. That being true, we must accept the record of Exodus xx and the one in Deuteronomy both as literal, word for word, copies of God's own words. Hence we must find a ground, a reasonable ground, for the differences in the two Decalogues. That ground is in the fact that they are two separate, distinctively different Decalogues; one belonging to the patriarchs, the other restricted to the children of Israel. Deuteronomy is, therefore, the book of Jewish ceremonies, or ordinances, of which their Ten Commandments, recorded in its fifth chapter, was the very heart or center. This book presents the Jewish Decalogue in its relation to the types and ceremonies which were to lead them and prepare them for the reception of the *substance* or the antitype, the Christ.

Note, then, that Deuteronomy v contains the Ten Commandments on the tables of stone as written by the finger of God. Leviticus xxiii to xxv, inclusive, is the commentary, or key, written by Moses, by which the Levites were correctly to interpret or apply the Fourth Commandment on the tables of stone. Thus it is seen that those four chapters are the most important four chapters in the books of Moses.

THE JEWISH SABBATH AS CHRIST COUNTED IT.

In the conclusion of this chapter on the Jewish Sabbaths, we will notice very briefly the fact that Christ was not a "Saturday Sabbath-keeper," as "Senex" and company would try to have us believe. Christ's public ministry lasted a little more than three years. He was crucified on Friday, Abib 14, and lay in the grave on the "Feast of the Passover," Abib 15, which in that year was on Saturday.

Adjust the slide, putting Abib 1 on Saturday, then Abib 15 will also be on Saturday. Since Abib 15 was on Saturday, when Christ lay in the grave, that date fell on Friday one year before; hence pull the slide down one day. Two years be-

fore the crucifixion, Abib 15 fell on Thursday; hence pull the slide down another place. Three years before the crucifixion, Abib 15 fell on Wednesday; so draw the slide down another place, and still draw it down again to Tuesday, Abib 15, four years before the crucifixion.

Now begin with the Sabbath dates, and the Passover Sabbath, Abib 15, would be on Tuesday that year, and all the weekly Sabbaths between that and Pentecost would also be on Tuesdays. The Pentecost Sabbath would be on Wednesday. Then all the Sabbaths to the end of the year would fall on Wednesdays. Christ's baptism took place in the fall or winter of that year, when he began to be about thirty years of age. The Sabbaths at that time were on Wednesdays; hence during his temptation they were also on Wednesdays.

Trace the Sabbaths to the end of the year. Again note that they were on Wednesdays. Keep the calendar before you. Read slowly and note every step you take carefully. The year in which Christ was baptized commenced on Tuesday, and ended on Tuesday. The first day of the new year was Wednesday—the Sabbath. Push the slide up

one place, so that Abib 1 will be on Wednesday. The Passover Sabbath, Abib 15, at which Christ performed the miracles in Jerusalem, was on Wednesday. When "in Jerusalem, at the Passover [Sabbath, Abib 15], in the feast-day many believed on him." [59] Pass on now to the Pentecost Sabbath, Sivan 5, seven weeks later, which will be Thursday.

All the Sabbaths from Pentecost to the end of the first year of Christ's public ministry were on Thursdays. That year began and ended on Wednesday. So push the slide up one day, and the first day of the second year of his public ministry will be Thursday. Abib 1, 8, and 15 are on Thursday. This brings us to Jerusalem, to Christ's second Passover, Thursday, Abib 15. At this feast—"in the feast-day"—Jesus healed the man who had the infirmity of thirty and eight years, "and the same day was the Sabbath." [60] That is, "the same day," Thursday, Abib 15, "was *the* Sabbath." It was not "a Sabbath," nor "a ceremonial or an annual Sabbath." But this Thursday Sabbath was "*the* Sabbath" of the Lord, the Sabbath of the Fourth Commandment.

You will note that Luke vi, 1-5, and the parallel passages are placed in the same year.

The first, or chief, or high Sabbath, of every year was Abib 15, the date upon which Pharaoh issued the emancipation proclamation through Moses to the Israelites. On the next day, Abib 16, the "second day of the feast of unleavened bread," the day that "ye bring the sheaf of the wave-offering," is the day from which God said, "Ye shall count seven Sabbaths complete." [61] So we begin with Abib 16, and count the Sabbaths. The "first Sabbath" thus counted will be Abib 22. Now, Abib 15 is the "first Sabbath," and Abib 22 is a "first Sabbath" in every year. If events should occur on each of these "first" Sabbaths, how may we determine which of these "first" Sabbaths is intended? Luke is the only New Testament writer who gives us the exact word by which we may locate the "first Sabbath" after the Passover. In English we commonly put a descriptive adjective before the noun which it describes. But in Greek and other languages it is common to let the adjective follow the noun. So it is in Luke vi, 1, we have the statement, "And it came to pass on σαββάτῳ δευτερο-

πρώτῳ," etc. "Σαββάτῳ," means Sabbath; but the adjective, "δευτεροπρώτῳ," is composed of two numeral adjectives, "δευτερος and πρώτος;" "δευτερος" means *second*, "πρώτος" means foremost, or *first*. When we put these two numeral adjectives together, we have the term *secondfirst*. Abib 22 is, therefore, Sabbath (the) secondfirst, or the secondfirst Sabbath. That term is one which perfectly describes the "first Sabbath" of the seven Sabbaths following the "first or chief Sabbath," Abib 15.

Since in that year the chief Sabbath, Abib 15, fell on Thursday, the second-first Sabbath, Abib 22, would also fall on Thursday. This rendering coincides with the other facts in the case. Harvesting commenced on Abib 16. One week after the commencement of the harvest, or Abib 22, the grain would be in prime condition to shell out in the hand, in readiness to be eaten. We now take the event recorded in Luke vi, 1-5. It then occurred on Abib 22 of the second year of Christ's public ministry. The Jews accuse the disciples of breaking, or polluting, "*the* Sabbath" on that Thursday. Now read verses 6 to 12, about Christ healing the

man who had the withered hand. The term "ἑτέρῳ σαββάτῳ" can be very appropriately and correctly translated "next Sabbath," or Thursday, Abib 29. On these three successive Thursday Sabbaths Christ was accused of violating the law of "*the Sabbath.*" If you take the time to trace out the parallel passages of these three events, you will find the word "Sabbath" used twenty-five times; and these twenty-five uses of the word Sabbath refer to "*the Sabbath*"—Thursday.

If you follow along the Sabbath dates now from Thursday, Abib 29, you will note that the Pentecost Sabbath will fall on Friday. Thence to the end of the year the Sabbaths are on Fridays.

This second year of our Lord's public ministry began and ended on Thursday. The third year would begin on Friday; so once more push the slide up, so that Abib 1 will be on Friday. The Passover Sabbath, Abib 15, in that year would be on Friday. Since Christ did not attend that Passover, but remained at the Sea of Galilee and fed the five thousand with the "five loaves and two fishes," [62] we pass on along the Sabbath dates to Sivan 4. These Sabbaths were also on Fridays. It has now been

about two years and five months since Christ's baptism; but so far he has not observed any Saturday Sabbaths. He is now seven weeks less than a year from the events of his crucifixion and resurrection. Still to this time, since his baptism, the weekly Sabbaths have fallen on Wednesdays, Thursdays, and Fridays. In this time, as we pass backward, he has kept Friday a full year as the weekly Sabbath. The year before, Thursday was regarded as the Sabbath for a full year; and then, passing back the five months more until his baptism, Wednesday was the weekly Sabbath. But returning now to the chart, you will observe that the Pentecost Sabbath was on Saturday. This marks the beginning of Saturday Sabbath-keeping during the public ministry of our Lord. We trace the Saturday Sabbaths from Sivan 5 to the close of the year. The last full year of his ministry commenced and closed on Friday. Now readjust the slide by pushing it up until Saturday shall mark the New-Year's day Sabbath of Abib 1. Christ observes the Sabbaths of Abib 1 and Abib 8 on Saturdays. On Thursday night, Abib 13 (as we would speak), Christ was betrayed. On Friday, Abib 14, about three P. M., he expired

on the cross. In probably an hour later he had been rushed into Joseph's new tomb. After the women "beheld where he was laid," [63] they went to the city and obtained and "prepared spices and ointments," [64] after thus returning to the city, and next to their homes, which would probably consume about two hours after they "beheld the sepulcher and how his body was laid." They "rested the Sabbath-day, according to the commandment." [65]

If they rested this Passover Sabbath, "*according to the commandment*," which they certainly did, according to this careful writer (Luke), they were in their houses by the going down of the sun. Christ therefore lay in the grave, according to Roman custom, Friday, and Friday night until midnight; Saturday, from Friday 12 P. M. to Saturday 12 P. M.; and Sunday, from Saturday 12 P. M. to the dawn of Sunday morning, Abib 16, the day of "first-fruits," when Christ arose and became "the first-fruits of them that slept." [66]

Here, at Christ's resurrection, he began a new era, commencing it upon the Sabbath, as the two preceding eras were begun. He and his disciples

from this Sunday Sabbath observed Sunday, instead of the old system of fixed-date Sabbaths of the Jews. Hence at the resurrection he ceased to keep the Saturday Sabbaths, which he began at the preceding Pentecost. We will now count the Saturdays between Abib 16 and Sivan 4, and you will see that Christ lacked seven weeks of having kept Saturday as the weekly Sabbath for *even one year after his baptism.* This fact constitutes the reason why the champions of the Saturday Sabbath have held my question, "Can you prove by the Bible that Christ kept Saturday as the weekly Sabbath for one whole year, between his baptism and his crucifixion?" for nearly four years in their hands without an answer.

I have carefully set forth the counting of the Sabbaths, the weekly Sabbaths, of the Jewish dispensation for a few years at the beginning, and again at the end of the Jewish dispensation, and have, by Christ's example, given his interpretation of the Fourth Commandment on the tables of stone, and have proven by Christ's example that the Jewish Sabbath was not a fixed day of the week—Saturday; that is, that the "seventh-day" Sabbath

of the Decalogue written on stones was not like the Sunday seventh-day Sabbath spoken by God in Eden and repeated on Sinai, and written down by Moses; but that the Jewish seventh-day was a movable or irregular septenary cycle, one that changed once every year at the feast of Pentecost.

I have therefore clearly shown, upon Christ's own authority, that the weekly Sabbaths of the Jews were on *the same fixed dates every year*, and that they fell on every day of our week in succession as the years passed by, the same as does Christmas, or your birthday, or any other yearly celebration. Thus the weekly Sabbaths of the Jewish dispensation give us fifty-two rests or Sabbaths; but since one of these rests includes two days, we have fifty-three days of religious service to provide for in the services for the weekly Sabbath. But since the whole law was divided into *fifty-four* parts, I will close this chapter by introducing you to the lawful fasts, or the fasts mentioned in the law of Moses. But first keep in mind the thought that the *weekly Sabbaths* are *feasts*, times of gladness, on account of the remembrance of how God, by a mighty hand and an outstretched

arm, delivered them from the yoke of Egyptian bondage, and led them through the Red Sea and the wilderness and into the land of Canaan, which flowed with milk and honey. However, Jewish tradition required them to make one, and just one, exception to this law of feasting on every weekly Sabbath. Notice the chart, and you will see that "the seventeenth day of the fourth month" was the day that Moses first came out of the mount (at the end of first forty days of fasting), and found the people "polluting *the Sabbath*," by worshiping the golden calf. In his anger he broke the tables of stone, and had "three thousand men" put to death that day for "polluting the Sabbath." [67]

Note now that the seventeenth day of the fourth month was a weekly Sabbath-day every year; but on account of the sin of the people and the anger of Moses, followed by his breaking the tables of the covenant, the Jews say that Moses commanded them to fast every year on the seventeenth day of the fourth month, "to commemorate the making of the golden calf, and the breaking of the tables of the law by Moses." [68]

Universal Jewish tradition accredits Moses with

instituting and requiring the observance of the fast on "the seventeenth day of the fourth month." Look once more at the chart, and remember, as you study the Sabbaths from the Exodus to the crucifixion, that the seventeenth day of the fourth month was a *weekly Sabbath in every year* between the Exodus and the crucifixion. Hence the fast on that date was a fast *on the Sabbath.*

There is only one fast recorded *in the law*, and it is given, in the Commentary on the Sabbaths, as "a Sabbath" in which God required them to "afflict their souls." This Sabbath of fasting and affliction of soul was unlike the weekly *feast Sabbaths.* So God arranged that this fast Sabbath should not fall on the weekly Sabbath; but two days after the weekly Sabbath. The weekly Sabbaths in the seventh month were upon Tisri 1, 8, 15, 22, and 29, while the fast Sabbath of the year was upon "the tenth day of the month." [69] Hence the Jews taught that Moses required them to observe two fasts, two *Sabbath fasts every year.*

These two Sabbath fasts were the only fasts for which the Jews claimed the authority *"of the law."* Hence when the Pharisee stood before Christ in

self-justification, he did not defend himself for the practice of any custom except the custom of the law. He did not try to claim honor or credit growing out of the observance of the numerous fasts which were not of Mosaic origin. Therefore, he claimed no credit for the observance of any fasts except the two Sabbath fasts (Thammuz 17 and Tisri 10.) Hence he did not tell the Savior that he fasted twice a week, as the English Bible misrepresents him as saying. The English translators, by misunderstanding the fast Sabbaths of the law, cause the Pharisee to say fifty-two times as much as he intended to say. He intended to express a truth to Jesus Christ; namely, "That I keep the two Sabbath fasts of the law," while our translators make him say, "I fast twice a week," instead of twice a year, and thus multiply his words by fifty-two, and thereby change his statement of truth into a falsehood.

These are his words, "I fast δὶς τοῦ σαββάτου." Literally, "I fast twice on the Sabbath."[70] That is exactly what he did every year, and exactly what every other loyal Jew did. The Jews all kept those two Sabbath fasts with strictness. Many, if

not all, Jews at that time kept many other days of fasting, each in commemoration of some event, on some certain date. But they are misrepresented by the erroneous interpretation of Luke xviii, 12, which confounds their two annual Sabbath fasts with those of their own institution.

Returning now to the number of days of Sabbath services to be provided for in the annual study of the law, there are the fifty-three days embraced by the weekly Sabbaths of the year, and two days by the fast Sabbaths. But since the first annual fast Sabbath falls on one of the weekly Sabbaths, there can not be studies for two days crowded into the one day; therefore there is only a service to be provided for the midweek Sabbath of Tisri 10. Therefore there is only one additional day to be provided for in the yearly course of Sabbath studies of the law. The custom required that the whole law should be studied in course every year, and was therefore divided into fifty-four portions or sections, one for each Sabbath of the year.

The section for Thammuz 17 (the first fast Sabbath, which, as I have said, was both a weekly Sabbath and a fast Sabbath) was, "Section xvii—

Exodus xviii, 1, to xx, 26," [71] and the study for the fast Sabbath of Tisri 10 (the fast Sabbath which fell in the midst of the week, between the weekly Sabbaths of Tisri 8 and Tisri 15) was, "Section xxx—Leviticus xix, 1, to xx, 27." [71]

I note that while Tisri 10 was a day of affliction of soul, a day upon which no work might be done; the day was not lifted out of the "six days" which intervened between the weekly Sabbaths. While it was "a Sabbath," it did not rise to the dignity of being the weekly Sabbath. It is the only day in the Jewish year which is dignified with the name "Sabbath" outside of the weekly Sabbaths. This day is therefore listed in the catalogue of the Sabbaths of the year. But like the "Thursday of Thanksgiving" every year in the United States, which is a legal rest-day, and a day in which the citizens are requested to attend religious services, it does not interfere with the even procession of our weekly seventh-day—or Sunday Sabbaths; so also Tisri 10 intervening between two weekly Sabbaths every year among the ancient Jews did not interfere with the arrangement of the weekly Sabbath dates.

Having proven now that all Sabbath-days, weekly Sabbaths, or fast Sabbaths, were on the same dates in the calendar every year, I have thereby proven that the Sabbath-days of the Jewish dispensation fell on every day of our week in every seven years, and that they therefore changed as many times as there were years in the Jewish dispensation, to which they belonged.

I will now append as the conclusion to this chapter an order of the fifty-four Sabbaths of the Hebrew calendar, and the portion or section of the law that was studied on each of them. In so doing, I wish to emphasize the fact that, as the Sabbaths were to occupy a fixed place in the year, the law was so arranged that its study was, too, attached to a fixed place in every year. I follow the classification attributed to Ezra, and given in various Commentaries, although they have failed to find heretofore a calendar that would fit the arrangements for the annual study of the whole law. Because my calendar is the only one that agrees with the fixed order of Bible study among the ancient Hebrews, I hold that that fact is another of the strong arguments in favor of the correctness of my calendar.

Section Number.	Sabbath Number.	Number of the Hebrew Month.	Weekly Sabbath Date.	Fast Date.	Sabbath Date.	Book of the Law Studied.	The Chapters and Verses used on the given Sabbath.
I	1	I.	1	...	...	Genesis.	i, 1, to vi, 8.
II	2	"	8	...	...	"	vi, 9, to xi, 32.
III	3	"	15	...	...	"	xii, 1, to xvii, 27.
IV	4	"	22	..	...	"	xviii, 1, to xxii, 24.
V	5	"	29	...	...	"	xxiii, 1, to xxv, 18.
VI	6	II.	6	...	...	"	xxv, 19, to xxviii, 9.
VII	7	"	13	...	...	"	xxviii, 10, to xxxii, 3.
VIII	8	"	20	...	...	"	xxxii, 4, to xxxvi, 43.
IX	9	"	27	...	...	"	xxxvii, 1, to xl, 23.
X	10	III.	4	...	...	"	xli, 1, to xliv, 17.
XI	11	"	5	...	...	"	xliv, 18, to xlvii, 27.
XII	12	"	12	...	...	"	xlvii, 28, to l, 26.
XIII	13	"	19	...	...	Exodus.	i, 1, to vi, 1.
XIV	14	"	26	...	...	"	vi. 2, to ix, 35.
XV	15	IV.	3	...	...	"	x, 1, to xiii, 16.
XVI	16	"	10	...	...	"	xiii, 17, to xvii, 16.
XVII	17	"	17	1	17	"	xviii, 1, to xx, 26.
XVIII	18	"	24	...	...	"	xxi, 1, to xxiv, 18.
XIX	19	V.	1	...	...	"	xxv, 1, to xxvii, 19.
XX	20	"	8	...	...	"	xxvii, 20, to xxx, 10.
XXI	21	"	15	...	...	"	xxx, 11, to xxxiv, 35.
XXII	22	"	22	...	...	"	xxxv, 1, to xxxviii, 20.
XXIII	23	"	29	...	...	"	xxxviii, 21, to xl, 38.
XXIV	24	VI.	6	...	...	Leviticus.	i, 1, to vi, 7.
XXV	25	"	13	...	...	"	vi, 8, to viii, 36.
XXVI	26	"	20	...	...	"	ix, 1, to xi, 47.
XXVII	27	"	27	...	...	"	xii, 1, to xiii, 59.
XXVIII	28	VII.	1	...	...	"	xiv, 1, to xv, 33.
XXIX	29	"	8	...	...	"	xvi, 1, to xviii, 30.
XXX	30	"	...	2	10	"	xix, 1, to xx, 27.
XXXI	31	"	15	...	...	"	xxi, 1, to xxiv, 33.
XXXII	32	"	22	...	...	"	xxv. 1, to xxvi. 2.
XXXIII	33	"	29	...	...	"	xxvi, 3, to xxvii, 34.
XXXIV	34	VIII.	6	...	...	Numbers.	i, 1, to iv, 20.
XXXV	35	"	13	...	...	"	iv, 21, to vii, 89.
XXXVI	36	"	20	...	...	"	viii, 1, to xii, 16.
XXXVII	37	"	27	...	...	"	xiii, 1, to xv, 41.
XXXVIII	38	IX.	4	...	...	"	xvi, 1, to xviii, 32.
XXXIX	39	"	11	...	...	"	xix, 1, to xxii, 1.
XL	40	"	18	...	...	"	xxii, 2, to xxv, 9.
XLI	41	"	25	...	...	"	xxv, 10, to xxx, 1.
XLII	42	X.	2	...	...	"	xxx, 2, to xxxii, 42.
XLIII	43	"	9	...	...	"	xxxiii, 1, to xxxvi, 13.
XLIV	44	"	16	...	...	Deuteronomy	i, 1, to iii, 22.
XLV	45	"	23	...	...	"	iii, 23, to vii, 11.
XLVI	46	"	30	...	...	"	vii, 12, to xi, 25.
XLVII	47	XI.	7	...	...	"	xi, 26, to xvi, 17.
XLVIII	48	"	14	...	...	"	xvi, 18, to xxi, 9.
XLIX	49	"	21	...	...	"	xxi, 10, to xxv, 19.
L	50	"	28	...	...	"	xxvi, 1, to xxix, 8.
LI	51	XII.	5	...	...	"	xxix, 9, to xxx, 20.
LII	52	"	12	...	...	"	xxxi, 1, to xxxi, 30.
LIII	53	"	19	...	...	"	xxxii, 1, to xxxii, 52.
LIV	54	"	26	...	...	"	xxxiii, 1, to xxxiv, 12.

NOTES.

[1] In this chapter I shall use as my witnesses, J. N. Andrews, Uriah Smith, Alonzo T. Jones, Senex, and others, who are allies of the Seventh-day Adventist Church.

[2] "Rome's Challenge," page 13. The Religious Liberty Association is one of the departments of the Seventh-day Adventist Church. (General Conference Minutes, 1893, page 24.) By-law No. 2 reads: "No literature shall be published or circulated under the name of this Society by any of its officers or members until it has been indorsed by the Executive Committee of the Association." (Minutes of 1893, page 126.) The said "Executive Committee" is elected year by year by the General Conference of the Seventh-day Adventist Church. Hence there is no literature published by that Church whose doctrinal correctness is so thoroughly guarded as the literature of the "Religious Liberty Association." "Rome's Challenge" was edited by Alonzo T. Jones from four articles by "Senex," a Jesuit (who in company with a few other designing Jesuits are deliberately and successfully using the Seventh-day Adventists as a tool for the disintegration of Protestanism). Mr. Jones, after taking the four articles above mentioned, and injecting a few corrections and criticisms, adopts the child, which he names "Rome's Challenge," as thoroughly correct teaching. He then calls together the "Executive Committee," and secures their approval, and so publishes "Rome's Challenge" as the November number of the "Religious Liberty Association" library of that year (1893). Hence it is thoroughly "orthodox." Not only so, it became at once the most popular publication of that Church, because in less than three years they gave it a circulation of "over five hundred thousand copies." Therefore, I am thoroughly justifiable in quoting from it

as the words of Alonzo T. Jones, or the teaching of Seventh-day Adventism.

[3] "Rome's Challenge," page 10.

[4] "History of the Sabbath," by J. N. Andrews, page 280. Mr. J. N. Andrews's "History of the Sabbath" is the most thorough and scholarly collation of history, sacred and profane, that has ever been made by the Saturdarians. In the above quotation Tertullian is defending the Christians from the charge of "resembling sun-worshipers, by worshiping on Sunday." But he admits a resemblance to those who worship on Saturday; *i. e.*, they work six days and worship on Saturday, and the Christians work six days and worship on Sunday. Therefore a resemblance, in the fact that both have a week seven days long; but proves that the recently-instituted Saturday-keeping is *not* the Jewish method of Bible Sabbath or Seventh-day counting, by charging that those who keep Saturday *"go far away from Jewish ways, of which they are ignorant,"* thus proving that, after the destruction of Jerusalem and the Jewish Church and its history, Jewish tradition and practice were broken and *lost*, and that those who were taking up with Saturday-keeping as the ancient Jewish Sabbath were *"far away from Jewish ways,"* because of their ignorance of Jewish Sabbath-counting. Saturday-keeping was not, then, ancient Jewish or Bible Sabbath-keeping.

[5] The Fourth Commandment, Ex. xx, 8-11; Deut. v, 12-15, et. al.

[6] Lev. xxiii, 15, 16, 21, et. al.

[7] Lev. xxv, 4, 5, 8, et. al.

[8] Lev. xxv, 8, 11, 12, et. al.

[9] Lev. xiii, 5, 6, 27, 32, 34; and xiv, 9, 39-42; Num. vi, 9, et. al.

[10] Lev. xxiii, 2, 3.

[11] During the struggle that led up to Congress and the United States Senate with a petition signed by seven

million of American citizens asking for the passage of a National Sunday rest law, there was quite an agitation about what day is the Sabbath. Dartmouth College offered five hundred dollars as a prize to the one who should write the best book in defense of the Sunday Sabbath, which was won by George Elliott, by the writing of the book, "The Abiding Sabbath." The American Sabbath-school Union offered a prize of one thousand dollars for the best manuscript on the subject. That prize was awarded to A. E. Waffle, for writing "The Lord's Day." Alonzo T. Jones reasoned that those prizes had called out the strongest arguments in favor of Sunday-keeping that could be produced; and also that if he could refute their arguments he would be easily the Sabbath champion of the United States. Hence he wrote a "Review of the Prize Essays," which was hailed by his Church as a complete refutation of the arguments of those Sunday Sabbath defenders. As a result of the writing of his "Review," he was immediately recognized as a champion in the ranks of Seventh-day Adventism, and when the Blair Sunday Rest Bill came up for passage the Adventists trusted their whole cause of defeating the bill to Alonzo T. Jones. They were not disappointed in him, for he proved too much for the whole company of Sunday Sabbath specialists, who did their best for the passage of the "Blair Bill." Ever since then Alonzo T. Jones is regarded as the Adventist Goliath. Hence I quote from him chiefly in this chapter.

[12] "Prize Essays," by Alonzo T. Jones, page 67.

[13] Ibid., page 66.

[14] "Rome's Challenge," page 17.

[15] Alonzo T. Jones, J. N. Andrews, Uriah Smith, and other Seventh-day Adventist writers, if not all of them, define Pentecost as the second of the special ceremonial Sabbaths.

[16] "Prize Essays," by Alonzo T. Jones, page 66.

[17] Lev. xxv, 4-12.
[18] Lev. xxiii, 21.
[19] Lev. xxiii, 24.
[20] Lev. xxiii, 39.
[21] Lev. xxiv, 8.
[22] Lev. xxiii, 6, 7.
[23] Deut. v, 15.
[24] Ex. xiii, 3, 4.
[25] Lev. xxiii, 15, 16, 21.
[26] "Bible Cyclopedia," Fausett. "Pentecost."
[27] Ex. xix, 1.
[28] Ex. xix, 3.
[29] Ex. xix, 10, 11.
[30] Ex. xix, 16.
[31] Ex. xix, 20.
[32] Ex. xx, 1.
[33] Ex. xx, 8-10.
[34] Ex. xx, 19, 21.
[35] Ex. xxiv, 3.
[36] Ex. xxiii, 12.
[37] Ex. xx, 11.
[38] Ex. xx, 11.
[39] Neh. ix, 13, 14.
[40] Ex. xxiv, 4.
[41] Ex. xxiv, 4, 12.
[42] Ex. xxiv, 18.
[43] Ex. xxxi, 18.
[44] "The seventeenth day of the fourth month, the first fast of the Jews," instituted to commemorate the sin of the Israelites in worshiping the golden calf, and the sin of Moses in getting angry and breaking the tables of stone before reading their contents to the Israelites." (McClintock & Strong, Encyclopedia, Volume III, "Fasts of the Jews.")
[45] Ex. xxxii, 19.
[46] Ex. xxxii, 28.

[47] Ezek. xx, 13.
[48] Ex. xxxii, 30.
[49] Ex. xxxiv, 1.
[50] Ex. xxxiv, 2.
[51] Ex. xxxiv, 28.
[52] Ex. xxxiv, 32.
[53] Ex. xxxiv, 28.
[54] Deut. v, 3.
[55] Heb. viii, 8, 9.
[56] Ex. xxxi, 16.
[57] Deut. v, 15; Ex. xiii, 3, 4.
[58] Ex. xxxi, 13, 17.
[59] John ii, 23.
[60] John v, 1, 5, 9, 10, 16, 18, et. al.
[61] Lev. xxiii, 15, 16, and all leading commentaries, and "Prize Essays," pages 66 and 67.
[62] John vi, 4, 9-15.
[63] Mark xv, 47.
[64] Luke xxiii, 56.
[65] Luke xxiii, 55, 56.
[66] 1 Cor. xv, 20.
[67] Ezek. xx, 13.
[68] "McClintock & Strong's Cyclopedia of "B. T. and E. Lit.," Volume III, page 488, "Fasts of the Jews" (1), and various other authorities, who give the same reason for the origin of that "first fast of the Jews."
[69] Lev. xxiii, 26-32.
[70] Luke xviii, 12.
[71] "Clarke's Commentary," Volume I, page 848.

Chapter V.

OBJECTIONS TO THE JEWISH SABBATH TEACHINGS BRIEFLY CONSIDERED.

WHEN my "Jewish Sabbath Teachings" first appeared in print in the large religious and secular papers in Chicago, under such headlines as "*A Great Discovery!*" or "*As Great in Theology as the Discovery of America was in Geography!*" or, "*He Fixes the Day for the Jews!*" and, "*Mr. Gamble Proves that the Jewish Sabbath was not Constantly on Saturday,*" etc., Mr. Uriah Smith, the first editor of the Seventh-day Adventist Church, in company with Dr. Lewis, of the Seventh-day Baptist Church, and other Saturdarian writers, rushed into print, expecting to laugh me out of public notice. But while there were millions of columns of notes and comments in the great daily papers about my discoveries, there was, as a result of that and the criticisms made by the Saturdarian press, a veritable flood of questions hurled at

Brother Smith about my teachings, accompanied with urgent requests from his readers to undertake a more thorough review of my teachings. But for some cause Mr. Smith was never able to grasp my teachings with sufficient clearness to write an intelligent review of them. There are only two points made by him of sufficient importance to justify a notice in these pages. The other arguments break down of their own weight, so I shall not notice them.

His first argument, then, to be considered is, "That there were certain fixed-date Sabbaths which were beside the Sabbath of the Lord." His second argument is, that I am the first man that he ever heard of, who teaches that two days could be Sabbaths together; or, in other words, that there could be double Sabbaths.

To prove his first criticism, he admits that there were a number of fixed-date Sabbaths, which he calls "annual Sabbaths." He gives Abib 15 as one of those Sabbaths, and admits also that the Lord required them to count seven Sabbaths; beginning with Abib 16 to count them. But he triumphantly

exclaims that they were "beside the Sabbath of the *Lord*."

Mr. Smith here quotes the Bible just as the devil does; *i. e.*, the devil takes a few words, disconnected from their legitimate context, and uses them to try to prove something opposite to the real teaching of the passage. By such "crazy-quilt" or "patchwork" use of the Bible, anything could be proven. The sentence out of which Mr. Smith cuts his "jawbone," is composed of sixty-nine words. Mr. Smith cuts away the first forty-three words. He then uses six, and puts down a period there, and throws away the last twenty words of the sentence. The whole sentence admits of no such interpretation as he reads into the six disconnected words.

By reference to the twenty-eighth and twenty-ninth chapters of Numbers, it will be very apparent that each sacrifice stands separate and distinct from each and every other sacrifice. Hence he describes the daily sacrifice, and then the Sabbath sacrifice, which he asserts was "beside the daily offering." Therefore on the Sabbath the daily offering had

to be made, and the weekly or Sabbath offering "beside."

He then describes the offering on "the beginning of the month." (Mark that the offering was not on the new moon, but that it was on the first day of the month.) That offering, like the Sabbath offering, was "beside" the other offerings.

Moses proceeds with the offerings of the Feasts of the Passover, Pentecost, Trumpets, and Tabernacles, and in each instance makes the offering "beside" the others. So Moses, in Leviticus xxiii, after describing the weekly Sabbath offerings and the special offerings upon the special weekly Sabbaths, in harmony with his teachings above cited, asserts that the special offerings at the four great feasts are "beside the Sabbath of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings which ye give unto the Lord." (Lev. xxiii, 37, 38.) The evident meaning is that the offering is the primary thought of the sentence, and that the offering of the Sabbath of the Lord may not be set aside on the Passover and other special weekly Sabbaths, but that

they shall be offered in addition to every other offering.

We will notice this argument again in connection with the second criticism of Brother Smith. He teaches that "Pentecost was a Sabbath," and that "Pentecost was the morrow after the seventh Sabbath after the Passover." Can you comprehend the quality of Brother Smith's reasoning faculties, which enable him to conclude that "the Sabbath and the morrow after the Sabbath" do not join? His admission that the Pentecost is a Sabbath, and that that Sabbath is the next day to the seventh Sabbath after the Passover, is an admission that those two Sabbaths came together every year. So he teaches that doctrine as surely as I do; and I proceed now to show you that he teaches it eight times as much as I do. He admits that upon Abib 15, 22, 29, Iyar 6, 13, 20, and 27, and Sivan 4 and 5 are Sabbaths every year. He says that no manner of work is done in them. He also says that "the weekly Sabbath must follow six days of labor," and yet he thinks that he believes that these nine fixed-date Sabbaths are "beside the Sabbath of the Lord." I will draw a diagram, to enable Mr. Smith

and others to see that his theory is destructive of itself:

	ABIB.					IYAR.					SIVAN.				
Saturday.	...	7	14	21	28	...	5	12	19	26	...	3	10	17	24
Sunday.	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25
Monday.	2	9	16	23	30	...	7	14	21	28	...	5	12	19	26
Tuesday.	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27
Wednesday.	4	11	18	25	...	2	9	16	23	30	...	7	14	21	28
Thursday.	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29
Friday.	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30
Hebrew Months.	I.					II.					III.				

Now note that Mr. Smith admits that the dates on the second line of the diagram, from the first month and fifteenth day, to the fourth day of the third month, are Sabbaths. We produce three months of a Hebrew calendar, upon which those dates fall on Sundays. The Pentecost Sabbath will fall on Monday, the fifth day of the third month. Now, Mr. Smith thinks he believes that the Bible

Sabbaths were all on Saturdays; so we have placed all the Sabbaths of Brother Smith's teaching in the above diagram, giving the Sabbaths in heavy-faced dates. We now begin with the Sabbaths, on Saturday, Abib 7. Next week Saturday and Sunday will both be Sabbaths with Brother Smith (Abib 14 and 15), leaving only five days to work before the next Saturday.

But Brother Smith confronts an unseen difficulty. Abib 14, which he wants to call a "Saturday Sabbath of the Lord," was a day of housecleaning and butchering every year, and never was a Sabbath during the Jewish dispensation; but if we allow him to call it such, he will have "two Sabbaths coming together there;" and in each of the next six weeks he has "two Sabbaths coming together," making seven successive weeks in which his "two Sabbaths come together." But when we reach the third month, Saturday, the 3d, and Sunday, the 4th (the seventh Sabbath after the Passover), and his Monday, Pentecost Sabbath, he has "*three Sabbaths coming together!*" Still he thinks he teaches that "six days' work *must* precede the weekly Sabbath, when he has only had five days to work in each of

seven weeks; and only four days to work after his Pentecost Sabbath before his next Saturday Sabbath." Dear Brother Smith, you had better doctor up your own teachings, or they will be made to appear to be "contrary to facts, and out of harmony with the sacred record."

Since Brother Smith is not "quick of apprehension," I will have to draw two more diagrams, so he can see what he really teaches. In the next one I shall give three Hebrew months, which will locate Brother Smith's fixed-date Sabbaths on Fridays.

Friday.	1	8	15	22	29	...	6	13	20	27	...	4	11	18	25
Saturday.	2	9	16	23	30	...	7	14	21	28	...	5	12	19	26
Sunday.	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27
Monday.	4	11	18	25	...	2	9	16	23	30	...	7	14	21	28
Tuesday.	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29
Wednesday.	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30
Thursday.	7	14	21	28	...	5	12	19	26	...	3	10	17	24	...
Hebrew Months.	ABIB.						IYAR.					SIVAN.			

Beginning on the top line of dates, his "annual Sabbaths" begin with the Passover Sabbath, Friday, Abib 15, and follow on the next seven Fridays to Sivan 4. His Pentecost Sabbath of Sivan 5 will fall this year on the Saturday Sabbath. But Brother Smith would put the Hebrews under the necessity of commencing their harvest on his Saturday Sabbath, "Abib 16, the day upon which the wave sheaf was offered before the Lord, and the harvest commenced."

But allowing him to keep his day of Saturn, you will notice from his heavy-faced or Sabbath dates that *he* has "two Sabbaths coming together" for eight successive weeks; and eight successive weeks in which his Saturday Sabbaths are followed with only five days of work, in spite of his statement that "*six* days of work *must precede* the weekly Sabbath."

I now proceed to give you Brother Smith's third illustration in proof that "the annual Sabbaths" were "beside the Sabbath of the Lord," that "two Sabbaths could not come together," that the "annual Sabbaths had no work done in them;" and that "six days of work must precede the weekly

Sabbath." This time I produce three months in a Hebrew year when Brother Smith's annual Sabbaths were on Wednesdays, except his Pentecost Sabbath (which was Thursday), and his "Sabbaths of the Lord" on Saturdays. Of course, I have a hard job before me, but we will proceed the best we can with the undertaking.

Wednesday.	1	8	**15**	**22**	**29**	...	**6**	**13**	**20**	**27**	...	4	11	18	25
Thursday.	2	9	16	23	30	...	7	14	21	28	...	5	12	19	26
Friday.	3	10	17	24	...	1	8	15	22	29	...	6	13	20	27
Saturday.	4	**11**	**18**	**25**	...	**2**	**9**	**16**	**23**	**30**	...	**7**	**14**	**21**	**28**
Sunday.	5	12	19	26	...	3	10	17	24	...	1	8	15	22	29
Monday.	6	13	20	27	...	4	11	18	25	...	2	9	16	23	30
Tuesday.	7	14	21	28	...	5	12	19	26	...	3	10	17	24	...
Hebrew Months.	ABIB.					IYAR.					SIVAN.				

Again our heavy-faced dates point out Brother Smith's Sabbaths. But, behold! Brother Smith gets "two Sabbaths to come together;" he also has eight Wednesday Sabbaths and a Thursday Sabbath, in which he "*must* work" without "*doing any*

work in them," and he has his Wednesday, Thursday, and Saturday Sabbaths running through those weeks, cutting the weeks into periods of one, two, and three days for work between his Sabbaths, when he says the weekly Sabbaths must be preceded by six days of labor. We will begin at Abib 15, and count the rest days and the work days rapidly until after Pentecost, and see how much these eight weeks in Brother Smith's calendar will sound like the Fourth Commandment.

There is one day to rest and two to work, and one to rest and three to work, and one to rest and two to work, and one to rest and three to work, and one to rest and two to work, and one to rest and three to work, and one to rest and two to work, and one to rest and three to work, and one to rest and two to work, and one to rest and three to work, and one to rest and two to work, and one to rest and three to work, and one to rest and two to work, and one to rest and three to work, and two days to rest and one to work, and one to rest, three to work. Now that you have read this over, return and read the sentence once more, just as rapidly as you can, to see how much it sounds like the carrying out

of the Fourth Commandment. I would advise our dear Brother Smith to procure some one to assist him in illustrating his Sabbath countings to his own eye and ear before he sends them out again; because, while my calendar has always six days, and only six days, of work preceding my Sabbaths, it is the only calendar that does agree with the facts and is "in harmony with the sacred record," while Brother Smith and company put out a system of Sabbath teaching which will not stand the test of examination. I therefore also advise them to abandon their system of error, which, like their Sabbath teaching, is "*contrary to facts, and out of harmony with the sacred records.*" I think it would be well to reflect upon the responsibility they are assuming of helping to drive to death, drink, and hell hundreds of laboring men a week, in order to make room for the errors they are heralding to the world as "*Words of Truth.*"

Chapter VI.

THE CHRISTIAN SABBATH STUDIED NEGATIVELY, OR THE CHIEF ARGUMENTS AGAINST SUNDAY SABBATH OBSERVANCE CONSIDERED.

THERE are thousands of dollars spent, and millions of pages of literature circulated, and thousands of letters written every year, in the effort to overthrow the civil Sabbath, and destroy all regard for the Sabbath as a sacred day. While there is no body of Christians in the United States more deserving of respect for their convictions, zeal, and for the sacrifices they are undergoing for the promulgation of what they believe, than the "Seventh-day Adventist" Church, I believe they have a few leaders who are either terribly blinded, or else are a corrupt set of men at heart. I feel assured that probably a half-dozen leaders among them will stoop to almost anything in order to carry their points. I purpose in this chapter to give the

chief lines upon which they attack the Sabbath and are seeking its overthrow.

They teach that Saturday was instituted in Eden as an everlasting Sabbath; that God himself could not change the day; that, therefore, Saturday keeping is essential to salvation.

They teach that the Pope of Rome is the "*beast*" of Revelation; that he changed the Sabbath in known opposition to Bible teaching; that, therefore, Sunday keeping constitutes the "mark of the beast," and that all who have the mark of the beast shall be cast out; and that "the wrath of God shall be poured out upon them;" and that "whosoever shall keep the whole law and yet offend in one point [neglect to keep Saturday], he is guilty of all," and hence (after being informed of the above teachings by the Seventh-day Adventists) there is no salvation for any man who refuses to work on Sunday and worship on Saturday.

They teach that Saturday is the only Sabbath taught in the Bible, from Genesis to Revelation; that there is absolutely no authority in the Bible for Sunday Sabbath-keeping.

They then proceed: (1) To pervert the history of

the Church (by discrediting the statements of the fathers); (2) To bring forward in their stead unreliable and irresponsible historians to prove their position; (3) Mrs. White pretends to write "inspired" history, wrought out of her imaginations; (4) To challenge any man to justify Sunday keeping by the Bible; (5) To prove where the *pope* changed the Sabbath; and, as a climax, (6) To pretend to offer a *bona fide* reward of one thousand dollars to any man who will show even one verse of Bible to uphold or state that Sunday is the Sabbath.

These teachings have been ignored and allowed to pass almost unnoticed, until these false teachers are so full of self-conceit about their teachings that they inspire their members with the same spirit of infallibility and absolute certainty about the correctness of their teachings; and that their followers have no sense of doubt of their absolute truthfulness. Their followers, listening to the unrebuked falsehoods which these leaders have circulated by the millions of copies, have come to look upon all who continue to keep Sunday as a set of willful, persistent opposers of the Word of God.

There is a reason why nearly five thousand last year left the other Churches and joined the Adventists; and why twenty times that number, or one hundred thousand Church members, lost their convictions about Sabbath observance, and learned to doubt the truth of the Bible Sabbath; and why $41,500 of support ceased to be given to the other Churches, and was turned over to Seventh-day Adventism to assist them in their war against the Sabbath; and why so many thousands of dollars a year (passing into the hundreds) are spent for the damaging books and papers of the Seventh-day Adventist Church.

1. That Church publishes three-fourths of its literature under deceptive titles, through publishing establishments organized under deceptive titles, and sells it through agents who are taught deliberately to deceive the people about its true character.

2. Because the millions of false bluffs and challenges have been allowed to be circulated without being met and refuted.

A person making the first charge above ought to be punished by law for making such a statement if it can not be sustained. Much the largest pub-

lishing-house of that Church is at Oakland, California. A new one has recently been started at Chicago. These two houses will publish fully three-fourths of the literature of the Seventh-day Adventist Church. The Oakland plant is called the "Pacific Press Association, with headquarters at Oakland, Cal., New York City, and Kansas City." The Chicago plant is called "The International Religious Liberty Association Publishing Company."

No uninitiated person would suspect for a moment that these were denominational Church publishing-houses, much less that they were the chief publishing-plants of the Seventh-day Adventist Church, which they are.

The chief paper of the Oakland house is called *The Signs of the Times*, published by "The Pacific Press Association." Here the publishers and the publication's real character are concealed under misleading titles.

The new Chicago paper is *The Sentinel of Liberty*, published by "The International Religious Liberty Association." Here again the most carefully-guarded doctrinal publications of the Seventh-

day Adventist Church sends forth its chief paper under a misleading title for purposes of deception. The late Mrs. Sarepta M. I. Henry and Alonzo T. Jones were the originators of the new house at Chicago, for the purpose of destroying the Sabbath convictions of the mothers and youth of this country, and stopping the Sabbath observance work in the Woman's Christian Temperance Union organizations and the Young People's Societies. (See their speeches in the General Conference Bulletin of 1899, made on the floor of the last General Conference of the Seventh-day Adventist Church.)

Their agents are sent out with "Bible Readings," "The Great Controversy," "Prophecies of Jesus," and many other strictly doctrinal publications of the Seventh-day Adventist Church, and instructed to sell them as "purely unsectarian books."

Preachers and people are thus deceived by the title of the company, by the title of the publication, and by the deliberate misrepresentations made by the agent of the contents of the book or periodical to subscribe for books and periodicals, which, after being delivered, prove to be standard doctrinal Seventh-day Adventist publications. I have found

in the last twenty years thousands of dollars worth of these books in the hands of those who were "deceived into subscribing for them."

More than half of the Christian homes in the West, so far as I have been able to learn in 14,300 miles of travel within the last eighteen months, have from one to five of those books in their libraries to poison and unsettle the youth in those homes in regard to Sabbath sacredness, and in the work the Churches are doing.

As to my second charge, that you may know about the bogus bluffs and rewards that have gone without adequate rebuke, I cite you to the fact that the volume heretofore referred to "Rome's Challenge," made a sale of "over five hundred thousand copies" within three years after it was published, and so far as I know no one except myself has ever sent out a reply to it which has had any considerable publicity.

But the most dangerous of all these bluffs is the fraudulent "$1,000 Reward." Prior to four years ago they said, in answer to a personal letter: "Over 100,000,000 copies have been circulated. . . . It makes some very important statements, and not

one of them has ever received a reply." (A. O. Tate, Battle Creek, Mich., 2/23, 1896.)

In February, 1900, Adventist evangelists were circulating hundreds of copies of a little tract, "$1,000 Reward." I give two quotations from it:

"For fifteen years the Seventh-day Adventist ministers have been preaching throughout the world, hanging before the public a chart on which is printed an offer made by Father Enright, . . . of Kansas City, promising one thousand dollars to any one who will produce even one text of Scripture making Sunday observance obligatory."

Then, in answer to the question, "Is it possible that out of sixty-five thousand Protestant ministers in the United States not one has even attempted a reply?" Enright said, "I have not heard from a single preacher."

Through S. Malcolm, my Sabbath-school superintendent, I conducted a correspondence with the said T. Enright during ten months, ending January 21, 1896. His challenge was formally accepted. (1) We demanded that he enter into writings, deposit the money in the hands of judges, who should hear the evidence and turn the reward over if the

evidence was produced. (2) We also demanded the production of the reward, the formulation of a properly-written contract, upon the terms that Enright should be met in public debate before any congregation he should select, and allow the reward to pass over upon a majority vote of the audience listening to the discussion. Both of these offers were refused.

The letters were put into the hands of disinterested men, good citizens, who were not members of any Church. The men read the letters—the whole correspondence—and went before a notary public, and made the following affidavit:

"LA HARPE, KAN., March 24, 1897.

"We, the undersigned, have this day carefully examined the correspondence between S. Malcolm, of La-Harpe, Kan., and T. Enright, of Kansas City, Mo., concerning his pretended 'reward of $1,000,' which he offered for Bible authority for Sunday being the Sabbath-day. We do find, upon examination, that the said *T. Enright utterly refuses to make good his promise to put up the said reward of one thousand dollars.* (Signed,)

"E. G. DANFORTH,
"Ag't Mo. Pac. R. R.
"S. S. FORNEY,
"(Present Mayor.)"

The above affidavit was executed and sealed by a notary public, and sent to the Seventh-day Ad-

ventist publishing-house at Battle Creek, Mich., which had offered to "publish the truth" in regard to the matter, if "you will furnish good evidence that your information is correct." (From letter dated at Battle Creek, Mich., March 16, 1897, and signed by G. C. Tenney.)

A short, misleading article appeared April 13, 1897, assuring the Adventists that "there is not the slightest reason for any withdrawal of the offer of one thousand dollars for evidence of Sunday sacredness, for it does not exist," etc.

The tract to which I refer above was printed during 1899, more than two years after the printers and publishers thereof had received the above affidavit; hence they continue deliberately to push the circulation of an offer which they know does not exist.

Mr. Enright never really offered a reward. He in reality imposed a fine of one thousand dollars upon himself, in the event he should ever admit that there was "one verse of Scripture making Sunday observance obligatory." He says: "I offer one thousand dollars to any one who will prove to *me*," etc.

His head will be white as snow when he admits anything that will cost him one thousand dollars.

For three and one-half years I have been urging upon the Adventists such temptations as the following:

"OTTAWA, KAN., November 20, 1899.

"I hereby publicly announce my willingness to meet Enright or any Saturdarian in the United States on that issue whenever they will produce that reward, and enter into a proper written agreement about it.

"And I assure them that I can furnish evidence in abundance. Respectfully, S. W. GAMBLE."

Eleven hundred of these notices have been printed and sent out to Adventists and others, but without a single favorable response. In June, 1897, through the *Christian Endeavorer*, I sent out one hundred thousand copies of an article, "Fraud," exposing the "one-thousand-dollar fraud," and demanding the money if such reward existed. There is no *bona fide* reward for such evidence. The evidence exists in abundance, and if there were any rewards, I would make it interesting for the person who would enter into writings on the subject. It has served, and does serve, to deceive thousands of

honest Christian people every year into the false notion of Saturdarianism.

Notwithstanding Enright's statement, that "I have not heard from a single preacher," I have, and shall keep and use, the correspondence written upon his official letter paper, written by and signed by himself.

In letter No. 5 he admitted that the "standard authority of the Roman Catholic Church is the Catholic Dictionary, by Addis and Arnold, and published by the Benzinger Brothers of Chicago, Ill."

That work admits that the exclusive application of the title of "pope to the Bishop of Rome" was accomplished in "a Council in 1073 A. D."

Be it remembered that while various bishops had claimed the title of "pope," and that that claim had been acceeded to by some, still the Roman Church never had a human "father or papa or pope" elected by or accepted by even a majority vote of the proper representatives of the various congregations until 1073 A. D. Hence there was no real pope in the modern use of that term, until 1073 A. D. Therefore, since no human being can do anything before being born or created, popes are not responsible for

anything that existed before 1073 A. D., the origin of the papacy. Now, it will be clear that if Sunday was observed as the Sabbath before 1073 A. D., the pope did not make the Sunday Sabbath, and therefore Sunday Sabbath-keeping can not be the "mark of the beast," or pope.

Before I quote from the "one-thousand-dollar reward" champion of the papal Sabbath, I shall introduce some other proofs of the falsity of the papal Sabbath doctrine.

1. As I have said, if the pope made the Sunday Sabbath in opposition to the Bible Sabbath several hundred years after the resurrection of Christ, and compelled Christians to abandon Saturday-keeping and to keep Sunday in opposition to Bible teaching, the Christians living when it was done were aware of it. They could not have been compelled to abandon a God-given practice, and accept a contrary practice without knowing it. Knowing that the pope compelled them to keep Sunday in opposition to the Bible Sabbath, if they charge it upon some one else they deliberately misrepresent the truth. To know that the pope instituted Sunday keeping, and attribute it to Jesus Christ, would be false.

To have kept Saturday all the forepart of their lives, and then to be compelled to quit and keep Sunday, and then all unite in asserting to all future generations that it had been kept from Christ's resurrection, would be to assert a deliberate falsehood. Are the readers of these pages ready to admit that in any age the Church had fallen so low as that every professed Christian would lend his voice to herald a falsehood to future generations? To admit that, is to admit that Christ stated an untruth when he said, "Upon this Rock will I build my Church, and the gates of hell shall not prevail against it," for if every professed Christian is a liar, the gates of hell did prevail against the Church.

2. If the pope, centuries after the apostolic times, changed the Sabbath, there would be no trouble to locate the time and the pope who did it. Such person has never been found.

3. If the pope did it, the Eastern Church, that is, and always has been, free from his dominion, and which is strongly opposed to the pope, will be free from the papal Sabbath, and will be keeping "Saturday, the Bible Sabbath."

But "in the Eastern Churches the planetary names never came into general use. The Slavi, Lithuanians, and Finns count the days of the week, calling Monday the first day (after the Sabbath)." [1] The above quotation brings to us the unchanged week, counting from apostolic times, calling Sunday the Sabbath, and "Monday the first day after the Sabbath," or the first day of the week. Hence the third refutation of the papal origin of Sunday keeping.

4. I now turn, in the conclusion of this argument, to the *one-thousand-dollar, Jesuitical champion of the papal Sabbath,* and shall prove by him, by three voluntary admissions in letter No. 3 of our correspondence about the "one-thousand-dollar reward," that the Sunday Sabbath existed hundreds of years before there was any pope.

Remember his accepted "authority" admits that the real papacy began in 1073 A. D. He first introduces "the first converts from heathenism" (Rome, Antioch, etc.), and says, "At the first the converts from heathenism [Rome, Antioch, etc.] kept holy the Sunday." [2] These "converts" include the household of Cornelius;[3] probably in 42 A. D., or

not more than nine years after the resurrection; 1073—42=1,031 years. Then Brother Enright quotes Alzog in proof that "the converts from heathenism kept holy the Sunday" 1,031 years before there was a pope; and hence the pope did not compel them to do it.

Next, he introduces the "apostles and apostolic men." I feel justified in saying that the apostles all died in the first century, and that they in all probability did whatever they did while they lived. But, to give Brother Enright the benefit of all the doubts, I will suppose that they did something after they were all dead; 1073—100=973 years after the death of the last apostle, before the beginning of the papacy.

What did these "apostles" do 973 years before there was a pope?

"The apostles and apostolic men *decreed* that *Sunday must be kept holy.*" [4] (Italics mine.)

Then, Brother Enright, what the "apostles and apostolic men *decreed*" must be done over nine hundred years before there was any pope, could not have been the result of a papal decree.

His third and last concession in that valued let-

ter (which he wrote upon his own official letter-paper with his own hand, and signed with his own hand, at Kansas City, Mo., May 28, 1895, without ever *writing it*) is in regard to the statement of Ignatius! He says, "Ignatius, martyr, a disciple of St. John." He succeeded John as pastor of Antioch, probably in 69 A. D. We will allow that he made his statement in the middle of the second century, years after his death, and then (1073—150=923) before there was a Pope Ignatius says—what? "Every lover of Christ celebrates the Lord's-day, consecrated to the resurrection of Christ, as the queen and chief of all days." [5]

These three quotations, voluntarily furnished by "Father Enright," prove that more that nine hundred years before there was a pope the apostles decreed that Sunday must be kept holy; and that every lover of the Lord kept Sunday, the Lord's-day, as the *queen and chief of all days.* Hence the absolute groundlessness of the heresy of the papal origin of the Sunday Sabbath.

The Adventists give great publicity to another theory,—one quite contradictory to the papal Sabbath doctrine, however. It is that "Constantine

suppressed the Bible Sabbath, and compelled the observance of the pagan Roman Sunday Sabbath, instead of the Bible Sabbath."

They so skillfully manipulate the cyclopedic statements about that matter as to confuse many quite scholarly people into the conviction that Saturday is the Bible Sabbath, and that Sunday is the day of pagan sun-worship, and hence that it is not appropriate for Christians to regard it as a sacred day.

But Adventists will quote into their books the very arguments and facts that ought to convince a really thoughtful reader that their teachings are a collection of irreconcilable, contradictory statements. I put alongside this teaching two quotations from their best historian, which prove the utter groundlessness of the "pagan Sunday Sabbath."

"To the heathens (pagans) their festive days occur but once annually." [6]

Tertullian ought to have known about pagan customs. His statement that the festival days were one year apart, makes a long week for our Adventist friends, since this pagan day of sun-worship came only once a year. What was true then, continues

to be true now. In China, the greatest pagan nation in the world, they have their "annual day of sun-worship."[7] All pagan years are more than seven days long. Our Christian Sundays come fifty-two times a year, and hence do not quite coincide every week with the day of pagan sun-worship.

But I will look at the other side of the curious expression, "Pagan Roman Sabbath." I will ask the same Adventist writer to read from Tertullian the proof that Sunday was not the "*Roman* Sabbath" either; for he says, referring to the Roman people, "You have a festival every eighth day."[8] Just as though Sundays came *eight days apart!* Where is there a week in *any* nation that makes Sundays come eight days apart? Sundays are just as far apart as Saturdays—*i. e.*, just seven days apart. Hence Sundays are not kept "*every eighth day.*"

But what did Constantine do? He legalized the Sunday Sabbath that had been kept by the Christians for 272 years before he made it a legal Sabbath of the Roman Empire, by "transferring the pagan Nundinæ to Sunday."[9] The Bible Sabbath was not transferred to Sunday; but the "pagan

Nundinæ was;" *i. e.*, it (Sunday) was made equal to the pagan Nundinæ. Hence two sets of numberings of days had to be placed in Roman calendars, "by placing in parallel columns the *eight* Nundinal letters *A to H*, and the *seven* week letters, *A to G*."[9] Thus, the Romans legalized two systems of rest-days: one for the pagans, *eight days* apart; and one for the Christians, only seven days apart. This law became too burdensome, and Theodosius the Great is supposed to have "*suppressed the pagan Nundinæ;*"[9] and to have accepted the Christian Sunday Sabbath, not only as "a legal rest day," but as the *only legal Sabbath of the Roman Empire.*

The Christian Sunday Sabbath thus supplanted the Roman Sabbath of "*every eighth day*," and took its place.

Is it not surprising that scholars, with their book-shelves loaded with proofs that the Roman week was eight days long, will allow such statements as that "Sunday is the pagan Roman Sabbath" to go undisputed? May the good Lord aid us to think a little more when we read!

I will conclude this chapter by considering an-

other argument which our Saturdarian friends use against us very adroitly, and greatly to the detriment of the Sunday Sabbath teaching and practice; namely, "Sunday is the *first* day of the week," and the Bible says that "the seventh day is the Sabbath."

I will take the time to deal with some carefulness with this argument. It has the greatest apparent Scriptural weight of any argument brought against Sunday sacredness. Adventists hold it in reserve as an unanswerable *final* argument on nearly all occasions.

As an illustration of the strength of that argument, in their estimation, I will make some quotations from the tract, "Is Sunday called the Sabbath in the New Testament?" by Uriah Smith, which he sent to me while we were having a little quiet controversy over the Sabbath question. He underscored the title and some other portions. He says: "If that day is called Sabbath by any New Testament writer, it is all the evidence that is needed to show that it is a Divine institution, and that its observance as such rests upon moral obligation." Of course, the New Testament writers were not

Americans, but Greeks; and hence they wrote in Greek. Therefore reference must be made to the Greek New Testament, to see what they said. In ancient Hebrew the word "shabbath" is invariably translated *sabbath;* and never "week" or "day of the week." On the other hand, the Hebrew word "chabua" is invariably translated to mean "week." "Shabbath" and "chabua" are never used as equivalents in the Old Testament. About 275 years before the birth of Christ, the Hebrew people, many of them, had become Greek in their speech, and were not able to read the Hebrew Old Testament. Hence seventy of the best Hebrew and Greek scholars among them, at Alexandria in Egypt, the most populous Hebrew and Greek colony in the Old World, were selected to translate the Hebrew Scriptures into Greek. Did the Greek language have no word for week, that made it necessary to express the Hebrew Sabbath (shabbath) and week (chabua) into Greek by "σάββατον" (sabbath)? They had no such difficulty to contend against. The Greek furnished them two as distinctly different words as the Hebrew did; so that there was no confounding of those two words in the

Greek Old Testament, except in Lev. xxiii, 15, 16. But this confounding is one that will confound my Saturdarian adversaries. Because God required that "Ye shall count seven Sabbaths complete," they reasoned that if they commenced on the "morrow after the Sabbath," and counted seven Sabbaths, that they would count forty-nine days; and since forty-nine days are equal to seven weeks, they translated the expression by "ἑπτὰ ἑβδομάδας" (seven weeks). But they never once translated the Hebrew week (chabua) into Greek by the word "σάββατον" (Sabbath). I have now established the fact that in Biblical or Old Testament Greek, "σάββατον" *is never used to express week.* Or stating the truth differently, in Old Testament Greek "σάββατον" is never used as a substitute for "ἑβδομὰς."

To state the matter still differently, "ἑβδομὰς" in its various forms is the *only* word used in the Greek Old Testament with which to express *week* or *weeks.* The evangelists and the apostle Paul quote Christ in the exact usage of Old Testament Greek. To my mind that fact proves two things: First, that Christ's frequent usage of the Greek

Old Testament as Scripture proves that he regarded it as a worthy, faithful translation of the original Hebrew; second, that those writers quote the very words of the Septuagint Greek is proof that they were themselves acquainted with it, and with its modes of expression. Therefore, if they wanted to call the Sunday of Christ's resurrection the first day of the week, they knew exactly how to have expressed it. Did the New Testament writers call the resurrection Sunday the first day of the week? *They did not.* Furthermore, there is *no* New Testament writer who uses *any Greek word for week in the Greek New Testament.* They knew three ways to have expressed "first day of the week" in Greek, if they had so desired. But they did not use any form of expression by which that thought could have been properly expressed. First, they could have said, "πρώτη (first) ἡμέρα (day) τῆς ἑβδομάδος (of the week.)" But no New Testament writer used any such a phrase. But since the Hebrews had no ordinal, they could have followed the ancient Hebrew custom, and have said, "ἡμέρα μία[10] (day one) τῆς ἑβδομάδος (of the week)." No New Testament writer applied that term to the Sunday of

Christ's resurrection, or to any other Sunday in the New Testament. Still, there was another Hebrew expression which was translated into Greek, in Lev. xxiii, 15, by which they could have called the Sunday of Christ's resurrection, the "morrow after the Sabbath," or the "day following the Sabbath," or the "next day after the Sabbath." It is the Greek, ἐπαύριον τῶν σαββάτων. Each of the evangelists uses ἐπαύριον; but, strange to say, no New Testament writer calls the Sunday of the resurrection by that term. I have now certainly established the fact that *no New Testament writer called Sunday the "first day of the week."*

I shall next proceed to prove that each of the evangelists calls Sunday "Sabbath," and nothing else, in the Gospels.

Hosea had voiced God as saying, "I will also cause all her mirth to cease, . . . and her Sabbaths." Paul asserts that Christ "abolished . . . the law of commandments contained in ordinances;" [12] that is, Paul asserts that Christ "abolished" the ten "commandments contained in" the book of "ordinances," or the Book of Deuteronomy. That Decalogue contained the Sabbath command-

ment.[13] And because Christ had *abolished* the whole Decalogue, Sabbath and all, Paul ordered that we should "Let no man judge you therefore, in meat or in drink, or in respect to a holy day, or the new month, or the Sabbaths."[14] They could not be judged in the absence of law, and the "law of commandments" had been "abolished" by Christ, he "nailing it to his cross"[15] on the Friday of his crucifixion. There was, therefore, an *end of all* Jewish Sabbaths at the cross, and Matthew states that fact, or recognizes that fact in the last chapter of his Gospel; and hence he says, "In the end of the Sabbaths;" that is, after all Jewish Sabbaths had ended—ceased to be obligatory or binding; very soon after that, "as it began to dawn toward the first of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher." You may hesitate to accept this literal translation. But all translations should be literal, unless there are very obvious reasons why a different rendering should be given to them.

Eighty-nine years before the English translation, called the "King James," or the "Authorized Version," was made, Martin Luther rendered Matthew

xxviii, 1, and the parallel passages into German in perfect harmony with the rendering I have given to them. But we will go back to the original again. In the Greek it is not, "In the end of the Sabbath" singular, but it is, "In the end σαββάτων." Σαββάτων is the genitive plural of the noun σάββατον. Therefore a correct rendering of σαββάτων would be "of the Sabbaths." That is in perfect harmony with Hosea and Paul, and not in conflict with a single Bible truth. Therefore it is not only admissible, but the most natural and logical rendering that could be given to the word.

The Hebrews used no ordinal, and hence would not say "first Sabbath-day," but "one of the Sabbaths." Hence Matthew, writing his Gospel for Hebrews, does not use the Greek "first," but the Greek form that would best express the Hebrew idea in Greek; πρῶτος means first in point of time, foremost, chiefest, most important. Matthew uses μία as a substitute for πρῶτος. Hence he uses it to express the idea of "foremost," or of "chiefest." Then Matthew xxviii, 1, would read, "In the end of the Sabbaths, as it began to dawn toward the chiefest (or foremost, or most important)

σαββάτων." Here it is not τῆς ἑβδομάδος (of the week (genitive singular); but it is σαββατων (of the Sabbaths, genitive plural). I return and give the passage a purely natural rendering. "In the end of the Sabbaths, as it began to dawn toward the chiefest of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher." This rendering corresponds to the sentiment expressed by Ignatius, as already quoted in this chapter, who said, "Every lover of the Lord celebrates the Lord's-day . . . as the *queen and chief of all days.*"

Matthew is not alone in rendering the resurrection the chiefest of the Sabbaths, for each of the evangelists speaks of that Sunday by exactly the same form, first σαββάτων; *i. e.*, of the Sabbaths.

Therefore since Mr. Smith agreed that if *one* New Testament writer called Sunday Sabbath, "it is all the evidence that is needed to show that it is a Divine institution, and that its observance as such rests upon moral obligation," he placed himself under obligation to recognize the "moral obligation" of observing it, if I should show one inspired writer calling it that. But I have done much more than he asked, by showing that every "inspired

New Testament" writer that mentions the day at all, not only calls it Sabbath, but the first or chiefest of the Sabbaths. Hence I place Brother Smith and company under "moral obligation" to abandon their unscriptural Saturdarianism, and accept the true and only Bible Sabbath Sunday. But Mr. Smith, like many others, tries to dodge the issue by making an unnatural interpretation of the passages in question on account of a Hebraism of naming the days of the week, "one of or from the Sabbath," "two of or from the Sabbath," etc.

But when I pressed him for an Old Testament Hebraism of that kind, he quoted Talmudic authority. But Talmudic authority is fifth century A. D. authority; but I urged *ancient* Hebrew authority, and he had to fail to find it; for as Rabbi Hirsch admits, there was *no ancient* Hebraism to justify the common rendering of Matthew xxviii, 1, and the parallel passages.

Then Mr. Smith seeks escape in "translations," and urges the "wisdom" of those who translated the "Authorized" and the "Revised Versions." But Mr. Smith is the least justified in falling back on the common versions of any man in America. For

his Church exercises the largest liberality in construing and interpreting Scripture, and in having even additional "inspirations" to complete their theological hobbies. For they claim Mrs. White as "the Spirit of prophecy," and quote from her "inspired writings," and say of her sayings, "The Lord tells us" and "God says," applying to Mrs. White the titles, "Spirit, Lord, and God."[17] There are five volumes of over seven hundred pages each of the Seventh-day Adventist Bible, the "Testimonies," which in the cheapest binding costs five dollars.

Still, I will patiently consider his argument on "versions" or "translations." He says, "There is nothing of the kind in any English version;" that is, there is no English version that renders Sunday the Sabbath.[18] I knew I had Mr. Smith solid on that dodge; but I concluded to make doubly sure of my ground before I drew my argument on him, so I wrote and asked him, "Who is the *best* literal interpreter of the Hebrew Old Testament and the Greek New Testament into English?" He instructed his assistant editor to say in answer, "Robert Young is what you want." I can put but one

interpretation upon that answer. That he thereby admits that Robert Young is the best literal interpreter or translator of the Hebrew and Greek Testaments into English.

I now call your attention to the fact that Mr. Smith advertises "Young's Translation" of the Bible in his own Church catalogue, as "an invaluable aid." So he is acquainted with that book, calls it "the best." Now that "best" translation of Brother Smith's translates those passages, "first of the Sabbaths,"[19] in the Gospels, and nothing else.[19]

If Mr. Smith makes any claim to even common honesty, he must now admit that he and his followers are bound to admit that *Sunday is called the Sabbath*, both in the original Greek Testament and by his best translator, and hence he must either eat his words, or admit that I have furnished twice as much evidence as he asked, to enable him to admit that " it is all the evidence that is needed to show that it [Sunday] is a *Divine institution*, and that its observance as such *rests upon moral obligation*."

Martin Luther translated the New Testament into German eighty-nine years before the King

James translation was made, and uniformly translated σαββάτων in Matthew xxviii, 1, and the parallel passages to mean "of the Sabbaths," genitive plural. Note that in Greek there are three numbers: "singular," meaning one; "dual number," meaning two; and "plural number," meaning three or more. "In the end of the Sabbaths (σαββάτων," genitive plural). It was not "in the end" σαββάτου ("of the Sabbath"), but σαββάτων, of the Sabbaths—three or more. The Jewish system embraced: (1) Weekly Sabbaths, (2) special weekly Sabbaths, (3) fast Sabbaths, (4) Sabbath years, and (5) double Sabbath years. When all these Sabbaths had ceased, as it began to dawn toward the μιά—

As I have said, the Hebrew used no ordinal, as πρώτος. Πρώτος is a numeral adjective of the superlative degree, meaning "foremost, first, chiefest, most important." The evangelists use μιά, the cardinal, as a substitute for πρώτος; and therefore carrying the meaning of πρώτος. The noun, "Sabbath-day," described by that adjective in the superlative degree, is, σαββάτων—of the Sabbaths—three or more. The Christian Sabbath

is not compared with the Jewish Sabbaths simply, but it is compared with the two preceding systems of Sabbaths—the creation Sabbaths and the Jewish Sabbaths, and is not *more* important, but, as compared with both of the preceding systems, rises to the *chiefest*, or *most important, of the Sabbaths.*

Martin Luther seventy years before the King James Version translated, or caused to be translated, the New Testament into Swedish. Matthew xxviii, 1, he says, "Po forsta Sabbaten, kom Marie Magdalena, och den andra Marie, till att dese grafwen," or "On the first Sabbath came Mary Magdalena," etc. Mark xvi, 2, "Och pa den ena Sabbaten," on "*the one Sabbath*," etc. And John xx, 19, "Men om aftonen, pa den samma Sabbaten," etc., "In the evening of that same Sabbath," etc.

I have added two versions or translations to Mr. Smith's list, which multiply his obligations to observe Sunday as *the one Sabbath.*

"What reason can you give, then, for the translation into English calling those passages "first day of the week?"

1. The English people at that time taught that there was *no* Sabbath in the Christian dispensation,

and many of them justified all sorts of amusements on Sunday afternoons, and hence they gave us a poor translation.

2. Being in the sixteenth century from ancient Jewish Sabbath counting, they had completely lost sight of the ancient Jewish methods.

3. Since we for over fifteen centuries had had a fixed-day Sabbath, Sunday, and since our Sunday Sabbath began the next day after the Saturday Sabbath in which Christ lay in the grave, they *presumed*, without investigation, that the Jewish Sabbath had been a fixed day of the week like our own. They also said, truthfully too, that Christ lay in the grave on the weekly Sabbath, because that the women "rested upon the Sabbath-day according to the commandment." They did not know, however, that at Pentecost every year for many centuries there had been a double Sabbath or a Sabbath two days long. Hence they said, notwithstanding, that Saturday was called Sabbath, and the resurrection-day was called Sabbath, two days can not be Sabbath together, and since that Saturday was a weekly Sabbath, they said Sunday being the next day, must be the first day of the

week. But had they known of the doubling of the Sabbath in the Bible hundreds of times by God's own appointment, they could have allowed Christ to double the Sabbath once at his resurrection.

Another difficulty in the way of translating that Sunday to be the Sabbath, lay in the fact that then as now many, if not most, people confounded Sabbath and Saturday as being equivalents.

But had the Sabbath countings of the Jewish dispensation been understood, there would have been a literal and natural translation of those passages, and now we should have been spared much trouble. Since in the minds of so many people Sunday has come to be regarded as the "first day of the week," and if it is the first, no man can prove that it is the seventh day. In every dispensation the "seventh day is the Sabbath." But, in conclusion, let me say, Adam was created near the close of God's sixth day. After being shown what God had made, he was put to sleep; and while he slept that Saturday night, God took a rib and made Eve. The *first* day Eve ever saw was God's seventh day, and the *first* whole day Adam ever saw was a Sabbath. Sunday morning God performed a re-

ligious ceremony. He married Adam and Eve, and established the *home*. Then God rested. *Time* began with man, then, on the Sabbath-day.

To man, through Adam and Eve, the first day was a Sabbath; the second day of time was the first day of the first week of time. The seventh day of the first week was the eighth day of time. Therefore, the patriarchal dispensation was ushered in on the Sabbath.

The Jewish dispensation also began on the Sabbath. But how shall the Jew begin to count? Like the patriarchs, they were commanded that "Ye shall count from the morrow after the Sabbath." Hence they, too, began with the second day of their dispensation, as the first day of the first week of their freedom. The Christian dispensation, following the precedent of the two preceding dispensations, began on the Sunday Sabbath of Christ's resurrection, and the Christians, who have always counted their days of the week instead of naming them, call Sunday the Sabbath, and Monday "the first day after the Sabbath." Therefore Sunday is the true Sabbath of the Christian dispensation, and Monday the "first day of the week."

I conclude the negative arguments, and proceed in the next chapter to the positive arguments, that Sunday is the Sabbath of the Lord.

NOTES.

[1] "McClintock & Strong's Cyclopedia," Volume II, page 318, "Chronology."

[2] Enright's quotation is from Alzog's "Church History," Volume I, page 211.

[3] Acts x.

[4] St. Augustine's Sermon, 251, de Temp.

[5] "Ep. ad Mag. C. G.," as given by Enright, Letter 3.

[6] "History of the Sabbath," by J. N. Andrews, the leading Sabbath historian of the Seventh-day Adventist Church, page 224, it being claimed as a quotation from a statement written by Tertullian in 200 A. D.

[7] Letters on China in *Central Christian Advocate*, by R. L. McNabb, a returned missionary from China.

[8] J. N. Andrews's "History of the Sabbath," page 224.

[9] "McClintock & Strong's Cyclopedia," Volume II, page 318.

[10] Gen. i, 5. Sept. Gr.

[11] Hosea ii, 11.

[12] Eph. ii, 15.

[13] Deut. v, 12-15.

[14] Col. ii, 16.

[15] Col. ii, 14.

[16] Matt. xxviii, 1.

[17] General Conference Bulletin, 1898 and 1899. Alonzo T. Jones's speeches in proof that "Mrs. E. G. White is the Spirit of Prophecy," etc.

[18] Page 2 of "Is Sunday Called the Sabbath by any New Testament Writer?" by Uriah Smith.

[19] See "Young's Translation;" Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19. "As it began to dawn toward the first of the Sabbaths, came Mary," etc. (Matt. xxviii, 1.) "It being therefore evening on that day, the first of the Sabbaths," etc. (John xx, 19.) Robert Young, the author of "Young's Translation," is the editor of "Young's Analytical Concordance to the Bible." He gives a classified setting of every Hebrew word in the Old Testament, and of the Greek words in the New Testament, and shows what they are when translated into English in the Authorized Version. His Concordance, because of his wonderful scholarship, has placed it in the libraries of the leading ministers of all denominations. His unsurpassed familiarity of Biblical Hebrew and Greek led to a demand that he should give us a word-for-word, or literal, translation of the Bible. "Young's Translation" is the result.

Chapter VII.

THE CHRISTIAN SABBATH POSITIVELY; OR, THE CHRISTIAN SABBATH IN OLD TESTAMENT PROPHECY AND NEW TESTAMENT HISTORY.

MY readers to this point may feel that I have, to a large degree, been tearing away former theories. True, I have been demolishing the theory that Saturday was the creation Sabbath, and also that Saturday was the Jewish Sabbath, and that Sunday is the first day of the week. But at the same time I have done some positive teaching all the way along, by proving that the Patriarchal Sabbath was Sunday; that the Jewish Sabbath was a Sabbath of fixed dates in every year; and that at its beginning and ending changed every year to a different day of our week. I also proved, in the preceding chapter, that Sunday was the first or chiefest of the Sabbaths. But in this chapter I purpose studying the prophecies of the Old Testa-

ment relative to the Christian Sunday Sabbath, in the light of the interpretations of the New Testament writers.

Many centuries before the resurrection, David pointed to the Sunday of Christ's resurrection, and said of it, "This is the day the Lord hath made; we will rejoice and be glad in it." [1] David is specific in that statement. *This* is *the* day, . . . we will rejoice and be glad in *it*. He presents something explicit, something definite. That specific day is Sunday, the day the *Lord* hath made. Not a day of pagan or papal institution; but the day the Lord hath made.

"If Sunday is to become the unchangeable, enduring Sabbath of the Bible, there ought to be evidence of the suspension or abrogation of the changeable Sabbaths of the Jewish dispensation." That is true, and the Bible satisfies that expectation thoroughly.

God, through Moses, instituted "oblations," the offering of "incense," the observance of the "first day of the month," the keeping of "Sabbaths," and the "calling of assemblies." But the children of Israel had so corrupted and perverted all of those

things, that Isaiah records God's displeasure about their abuse, in the following significant words:

"Bring no more vain oblations; incense is an abomination unto me; the new months and Sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new months and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." [2]

God's dissatisfaction with their misuse of his institutions is very apparent in the above words of the prophet. They give sufficient ground to expect that God will remove the things he is so much displeased with. Hosea records the promise of Jehovah, that He will remove all of those things. God said, "I will also cause all her mirth to cease, her feast days, her new months, and her Sabbaths," [3] etc. God does not predict that the Pope of Rome, or Constantine, or the translaters of the Douay Bible, or some Church Council will cause all those things to cease. He says, "*I* will cause them all to cease." When God promises that he will do a certain thing, we may depend on it, that that thing will be done.

The thing for us, then, to do is to look through His Word, to find where and when he fulfilled that promise. Paul tells us that Christ "abolished in his flesh the enmity, the law of commandments, contained in ordinances." [4] Some persons are shocked at the lightest intimation about abolishing the Ten Commandments.

Whenever a new law is made upon a given subject, former laws are repealed or abrogated in favor of the new law. God has given us the precedent for so doing.

When God gave the children of Israel a Sabbath law at Sinai, he released them from both the Egyptian Friday Sabbath keeping and the Edenic Sunday Sabbath keeping, and required them to keep the system of fixed-date Sabbaths only. So, if he shall abolish that law of commandments, he certainly will not do so until he is ready to have it followed by another, and a better one. He gave Moses "the words of the Covenant, the Ten Commandments at Mount Sinai, twelve weeks after he had caused Moses to record the words of the covenant which had been given to Adam in Eden, and which applied to the patriarchs. But God caused

Moses to be very explicit in making known the distinctness, the separateness, between the covenant given to Adam and the fathers, and the covenant made with the children of Israel. Hence, Moses said of the covenant that God wrote upon the tables of stone for the children of Israel, that "The Lord made *not this covenant* with our fathers, but with *us*, even us, who are all of us here alive this day." [5] So when God wants us to understand about the *third* covenant, the covenant that shall supplant the one written in stones, he caused Paul to be very explicit in his statements about that "new covenant." Hence he had Paul teach that Christ "abolished [blotted out, took out of the way] the covenant made with the children of Israel, the law of commandments contained in ordinances," and then just as explicitly taught the institution of the "new," and showed that it is not "according to the first covenant" that God "made with the children of Israel."

God manifested the preciousness of the "new covenant," by the material upon which it should be written, "on the fleshly tables of the heart," and not in stone. Hence Paul says: "This is the cove-

nant that I will make with the house of Israel *after those days*, saith the Lord; I will put my laws in their mind, and *write them in their hearts*." [6] Paul, speaking of Christ, says, "He is the Mediator of a better covenant," a better covenant than the one in the stones, "established upon better promises. For if that first covenant had been faultless" (the covenant written on the stones), "then should no place have been sought for the second." God made the first covenant with the children of Israel at Sinai, and wrote the words of that covenant in tables of stone; but Paul shows that God will make a "second covenant," or decalogue, with the children of Israel. If God makes new Ten Commandments, there must be *ten* of those commandments. Hence those who argue that there is "no *Sabbath* in the Christian dispensation" will find in their creed no place for God's Fourth Commandment in his new Decalogue. God does not move backward, but forward. Each dispensation is an advance upon the preceding one. The New Testament with its new covenant is an advance (not a retrogression) over everything before it. Hence the "new covenant" must be complete; must have

the full "ten words," and therefore must have a Sabbath commandment. Please take notice that this new Decalogue was not to be written with ink on paper or on stone in a complete table or body; but written in our hearts by the Holy Spirit. Note also here, that the Holy Spirit has written the Sunday Sabbath-keeping into every really spiritually-minded heart in every century for over eighteen centuries since the resurrection. But while the "new covenant" is not written in a formal table, each one of the ten is explicitly taught in the New Testament.[7] But I return to my allusion to Paul's teaching to the Hebrews. He continues, saying, "I will make a new covenant with the house of Israel" (then a second covenant with them). Is this second covenant with the Israelites according to the one God wrote in the tables of stone?

"Not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt." Did God disregard them, and the covenant that he made with them then; and if so, why? "Because they continued not in my covenant, and I regarded them

not, saith the Lord." But what will become of the old covenant written in the tables of stone, if a new covenant is to be given? "In that he hath made a new covenant, he hath made the first old." [8] What was done with the old covenant? Christ abolished—blotted out, took out of the way[9]—the old covenant.

I now return to Hosea, who says God will cause *all* the Sabbaths to cease which God had given to the Jews.[10] If God took all the Jewish Sabbaths away, they had none left. Therefore if, as some contend, they had a few "annual Sabbaths" and fifty-two weekly Sabbaths, and God caused them all to cease, he did not stop with taking away the few "annual Sabbaths," and leaving the fifty-two weekly Sabbaths. All is not embraced in a small minority, nor yet in a majority. All embraces each and every one, so that when *all* cease, none will continue to exist or remain.

Then since every Jewish Sabbath is to cease, and since God says, "I will cause them all to cease," we must not look among the doubtful, contradictory statements of Jesuits, to find if the pope, or the Catholic Church, or the Roman emperor, did not

change the Sabbath; but come to the Truth. "My Word is Truth." Ask Paul who caused all those Sabbaths to cease.

Speaking of what Christ did, Paul says, he, having "blotted out the handwriting of ordinances, . . . and took it out of the way."[11] When did Christ do that? "Nailing it to his cross."[11] But were not the Ten Commandments, particularly the Sabbath, a "perpetual statute" that would not be removed? It was "a perpetual covenant . . . throughout their generations."[12] There has been no record of their generations since the crucifixion. Their generations (plural) led up to "*the generation*" (singular). Matthew's Gospel is the "book of *the* generation of *Jesus Christ.*"[13] Their Sabbath was a perpetual statute throughout their generations. Their Sabbaths were reckoned correctly all the way throughout their generations. They were on Saturday in the year of the Exodus, and on Saturday at the time of the crucifixion, and according to the Septuagint Chronology, as given in McClintock & Strong's Cyclopedia, Volume II. There were *just* 1,680 years intervening between the Exodus and the resurrection (1680÷7=240);

hence there were just 240 complete septenary revolutions, or each day of our week had been honored as being the Sabbath-day for a year 240 times. But when these cycles complete the 240th round, Christ nailed the Sabbaths of the Jews to his cross with the rest of the ceremonial, typical system of which they were the central or chief part.

Notice another statement of Paul in this connection. He says of the Jewish Sabbaths, that they "were a shadow of good things to come." [14] A shadow is forecast by a body. The body and the shadow forecast by the body are not the same. No woman would marry "the shadow" of the finest man living. No man would marry a *shadow* of the woman of his love. Seventh-day Adventists think they have the *real* Sabbath; but, unfortunately, they do not even have *the shadow of the real Sabbath.* The shadow of the real Sabbath was kept by Christ during his public ministry on Wednesdays, Thursdays, and Fridays; and for seven weeks less than a year on Saturdays. The Saturdarians, having gotten so far away from the truth, have lost even the shadow, and keep Saturday, which *never was an enduring Bible Sabbath.* Paul continues,

by saying that "the body is of Christ." [14] He does not say the body "is Christ;" but is "of Christ." Christ's Sabbath is therefore the real Sabbath—the body—of which the Jewish weekly Sabbaths were the shadow.

This leads us to ask Paul if there then "remaineth a Sabbath-keeping to the people of God." Paul says, "There remaineth therefore a Sabbath-keeping to the people of God." [15] But some one may say, "The Bible says, 'There remaineth therefore a *rest* to the people of God.'" True, the Authorized Version does say that; but the American translators put "the keeping of a Sabbath" in the margin as a better translation of the Greek word σαββατισμὸς. I would call your attention to the fact that σαββατισμὸς does not occur in any other place in the New Testament. Note next that Paul uses one word uniformly through the fourth chapter of Hebrews to express temporal and spiritual "rest" here, and the "rest" eternal. But when he turns to discuss the recurrent day of rest, or the rest day, he introduces a distinctly different Greek Word.

I introduce to your attention the comment on

σαββατισμὸς by J. N. Andrews. He says: "There remaineth therefore a rest [Greek σαββατισμὸς, literally 'a keeping of the Sabbath'] to the people of God."

In his footnotes he continues: "The margin renders it 'a keeping of the Sabbath.' Liddell and Scott define σαββατισμὸς 'a keeping of the Sabbath.' They give no other definition, but derive it from the verb, *Sabbatizo*, which they define by these words only, 'to keep the Sabbath.' Schrevelius defines *Sabbatismos* by this one phrase, 'observance of the Sabbath.' He also derives it from *Sabbatizo*." Mr. Smith then concludes thus: "*Sabbatismos* is therefore the noun in Greek, which signifies the *act of Sabbath-keeping*, while *Sabbatizo*, from which it is derived, is the verb which expresses that act.[25]

Since, then, Mr. J. N. Andrews, the leading historian of the Adventist Church, proves by two such competent witnesses the correctness of my rendering of the passage, I desist from the multiplication of authorities to prove that Paul taught the Jewish Christians that, "There remaineth therefore a Sabbath-keeping to the people of God," notwithstand-

ing the total abrogation of all Jewish Sabbaths at the crucifixion of Christ.

Some seek to rob Christianity of a Sabbath-day by construing the word "remaineth" to mean something awaiting us in heaven after the close of this life. But that Greek word admits of no such interpretation. Its primary meaning is "something left behind;" not something in the distant future, but something left and existing *now*, and not something to be anticipated. The existence of a heavenly rest in the great beyond is abundantly proven by many unanswerable proofs, but not by Hebrews iv, 9.

In every age Christian people can accept that passage, and be assured that there remaineth—continueth to remain—a Sabbath-keeping to the people of God.

We shall now pass back to notice Christ's interpretation of the signification of David's statement, "This is *the day* the Lord hath made." During the latter part of Christ's public ministry, as the time drew on toward his crucifixion and resurrection, and the chief priests and Pharisees were counseling against him, and ever seeking to entrap him, he

said to them, "Hear another parable," and then related the parable of the lord who planted out a vineyard, and let it out to husbandmen, and went into a far country; and who sent servants, one after another, in vain to receive of the fruit of the vineyard. But the husbandmen stoned or killed those servants. Last of all, the lord of the vineyard sent his only son, whom the husbandmen killed also. Then Christ asked those chief priests and Pharisees, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The chief priests and Pharisees say unto Christ, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Then Christ referred them to my text and the preceding context by asking them, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the headstone of the corner?" etc. In that quotation, in connection with the parable, particularly in relation to their killing the "only son" of the lord of the vineyard, he is showing that the killing of the son and the casting out or rejection of the stone, are

identical. He therefore teaches them that when you crucify me (the Son) you are rejecting the stone. Then the proper inference is, that since Christ's crucifixion is the rejection of the stone, his resurrection will be the selection of the stone, and thereby causing it "to become the headstone of the corner." "*This* is the day the Lord hath made; we will rejoice and be glad in it." [16] That is, the day upon which God shall resurrect that stone is "*the* day the Lord hath made."

The chief priests and Pharisees had condemned themselves, before realizing the true meaning of the parable. But after Christ brings forward those words of David, and shows their evident meaning to those would-be detectives, he turns upon them with an application of their own sentence upon them, saying, "Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." [17] (See also the parallel passages.)

Peter also makes clear Christ's interpretation of Psalm cxviii, 22-24, in his reply to his accusers after Pentecost. He says: "Be it known to you all, and to all the people of Israel, that by the name of

Jesus Christ of Nazareth, whom ye crucified" (you thereby cast that stone out), "whom God raised from the dead" (God selected that stone and made it the headstone of the corner) "by him doth this man stand here before you whole." You may charge me with reading too much into the words of Peter in order to show that the day God raised him up was the selection of the stone, and hence the day the Lord hath made. So I call you to notice Peter's own words, "This *is* the *Stone* which was set at naught by you builders, which is become the headstone of the corner." [18]

My interpretation now is made clear, Christ and Peter proving clearly that the Stone was Christ; that the crucifixion was the rejection by the builders; that the resurrection was the selection. The selection was the climax. And therefore "this is the day the Lord hath made; we will rejoice and be glad in it."

When Christ, in the above parable, said, "The kingdom of God shall be taken away from you," he clearly intimated that he would take away their Church, with its Sabbath and sacraments.

But I point you to John for more certain proof

that Christ taught the removal of their Sabbath and the institution of another. On Thursday, Abib 15, at the Feast of the Passover, in the city of Jerusalem, Christ healed the man who had an infirmity of thirty and eight years' standing, "and the same day was *the* Sabbath." The Jews tried to construe Christ's action into a violation of the law. But Christ proved that his action was in harmony with the true design of Sabbath-keeping. Then, to their utter consternation, Christ said, "The Father worketh hitherto, and I work." [19] The Jews became enraged, and tried to arouse the people against Christ on the ground that Christ was a blasphemer, by making himself equal with God. He showed them that, as in the past, God worked, and then rested and instituted a Sabbath in remembrance of that rest. "I am now working, and when my work is done I will rest and have my Sabbath, in commemoration of my rest."

Hence the Jews followed him as he left Jerusalem, and on the "second first Sabbath," [20] or Abib 22, which also was on Thursday that year, the disciples were hungry, and ate of the ripe corn to satisfy their hunger, and were charged by the Jews

with desecrating the Sabbath. Christ defended their conduct as being compatible with the Fourth Commandment. But knowing that it was the announcement on the preceding Sabbath that he intended to change the Sabbath that had aroused the Jews, he closed the episode by assuring the Jews, to their further discomfort, that "the Son of man is *Lord* also of the Sabbath-day." [21]

Paul, about thirty-three years later, in teaching the converted ones of those Jews about the Christian Sabbath not being identical with the Jewish Sabbath, reminded them that if Jesus had given them rest, then the Lord would not afterward have spoken of *another day*.

None can find rest without faith. For "without faith it is impossible to please him. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." [22] Those wicked, murderous Jews did not believe on Christ, but were doing all they knew how to do to obtain his crucifixion. Hence they found no rest of soul. Therefore, they had no hope of the rest eternal, and had no right to a day commemorative of the rest, present and eternal. Therefore Christ

spoke of "another day," by saying, "The Father worketh hitherto, and I work," and by the strongest possible intimation said, As God rested and gave a Sabbath, so I shall rest and institute a Sabbath to commemorate my rest. Paul continued the explanation of that "other day," and said, "There remaineth therefore a Sabbath-keeping to the people of God. For he that is entered into his rest" (Jesus Christ), "he also hath ceased from his works, as God did from his."

When did Christ cease from his work? Not until his work of redeeming the world and proving that he was the Messiah was completed.

Suppose that Christ should not have risen from the dead, then what?

"If Christ be not risen, then is our preaching vain, and your faith is also vain." [23] "If Christ be not raised, your faith is vain; and ye are yet in your sins." [23]

But many have believed on him and died satisfied, expecting to rise and be with Christ. But if Christ rose not from the dead, "then they also that are fallen asleep in him are perished." [23]

The above cited passages prove that Christ's

whole scheme of redemption was only failure—unless he should rise. But if he rose from the dead, he was indeed the Savior of the world. Then his *work* reaches its completion on Sunday morning, when he burst the bands of death and rose triumphant over the grave. "There remaineth therefore a Sabbath-keeping to the people of God." What do we commemorate by it? or what is it for? "For he that is entered into his rest, he also hath ceased from his *own* work, *as God* did from his." [24]

A purpose in Christian Sabbath-keeping is, that the day shall have in it memories which will be productive of rejoicing, or of gladness. Hence we should contrast the days held forth for our acceptance as the Sabbath to find which will be best calculated to cause us to rejoice and be glad.

As we study Saturday in its relation to Christ, we pass back to the Saturday in which Christ lay in the grave. There was no ability left in the hearts of the followers of Christ to *feast* on the day he lay in the grave. As they thought of and brooded over the disappointment and sorrow brought to them through Christ's betrayal and crucifixion,

their sense of loss rapidly increased; so that their sadness was much more keen on that Saturday than it had been on the day of the crucifixion. No day in all the history of Christianity contains such sorrow-producing memories as the Saturday in which *death* held Christ in chains. On the other hand, there has never been a day in the history of the devil, in which he and his angels were so rejoiced, as the Saturday in which Christ lay in the tomb. One author says, "Hell held high carnival" on that Saturday. Is it appropriate for devout Christians to rejoice in the day of greatest humility to Christ, and greatest sorrow to the Church? Or to join hands with our arch enemy in rejoicing over the day of Christ's seeming defeat?

O no! dear readers. Saturday's memories preclude forever making it again a day of rejoicing to Christians. We will turn to the memories of Sunday. But, first, I will introduce to you a prophecy by Malachi. "Unto you that fear my name shall the *Sun of righteousness* arise with healing in his wings." [26]

The Marys and others spent the Saturday in intensest grief, which continued even into Sunday

morning. Thinking that Christ was still in the tomb they repaired thither, in the hope that they might be permitted to anoint him with the spices and ointment which they had made ready on the preceding Friday evening. They came with fear and trembling to the sepulcher. They wondered as to who should roll the great stone away. When they saw that it was already removed, their suspicions were aroused and their grief intensified. They cautiously approached the sepulcher, and peeped into the tomb to find that Christ, too, was gone. Out of the bitterness of their souls they appealed to a person whom they supposed to have been the gardener, and with all of the earnestness capable to those loving hearts they pleaded with the person to reveal the place to which Christ had been removed. In that climax of darkness the Sun of righteousness, with all the tenderness and love of which he alone was capable, spoke that familiar "Mary!" Light as of the noonday flashed over Mary's whole being, as she recognized the Sun of righteousness as "*My Master!*" Some light dawned into the hearts of two of the disciples that afternoon as Christ walked and talked with them.

But "in the evening of that same Sabbath-day" [28] ten of the disciples were together, with the doors locked, for fear of the Jews, when Christ came into their presence and said, "Peace to you." Their darkness of heart was upon that first Christian Sabbath evening transformed into light from the throne of God. The Sun of righteousness had indeed risen with healing in his wings. During the week that followed, the ten met doubting Thomas, and tried to persuade him of the reality of Christ's resurrection; but all to no purpose, for he persisted in doubting and in saying, "Unless I put my fingers in the prints of the nails, and thrust my hand into his side, *I will not believe!*" Next Sunday evening the eleven met, including Thomas, when Jesus said: "Thomas, come; put your fingers in the nail-prints; thrust your hand into my side: Feel of me; a spirit hath not flesh and bones as you see me have." The great doubter had such an effulgence of light from their newly-recognized *Sun* of righteousness, that he boldly announced his faith in the risen Savior. We now pass on six weeks, to the seventh Sunday Sabbath of the Christian dispensation—the Pentecost Sunday of Acts ii; when three thousand mur-

derous Jews came in contact with that wonderful Sun, through the agency of the Holy Spirit, and the one hundred and twenty faithful witnesses to have the blackness, the awful darkness of sin, changed into the light of heaven by the Sun of righteousness. Here the lines all converge, and the creation, the Jewish and the Christian Sabbath, all coincide and run parallel for one year. From that Sunday Sabbath to the present, Christ has met and illuminated by his presence his faithful disciples upon every Sunday Sabbath. Christ will continue thus to bless the Sunday Sabbath with his presence until it shall become the one and only Sabbath of the whole world.

As we look through the types—back to Egypt, on Friday, Abib 14, about three P. M., the blood of the first lamb was shed. In exact, literal, perfect fulfillment of the type, Jesus Christ, the Lamb of God, expired on the cross on Mount Calvary, on Friday (the same day of the week), Abib 14 (the same month, and the same day of the month), at three P. M. (the same hour in the day), thereby demonstrating himself to be that Lamb.

A score of passages required him to rise the

third day, according to the Scriptures. The first use of "the third day" is in Exodus, where Moses and the Israelites arrived at Sinai, on Friday, Sivan 3. Moses went into the mount to pray. God said, "Return to the people and sanctify them to-day, and to-morrow, and let them be ready against the third day; for the third day the Lord will appear upon Mount Sinai in the presence of all the people"—to-day (Friday), to-morrow (Saturday), the third day (Sunday).

"And it came to pass" on the third day in the morning (*i. e.*, Sunday morning) the Lord appeared upon Mount Sinai, in the presence of all the people. The time required for the Israelites to break camp on that Friday and travel to Sinai, and for Moses to repair to the mount and pray, and then to return, must have taken until noon or later, so that the three days are embraced in the time from Friday noon (or later) to Sunday morning. So Christ was crucified and buried, and lay in the grave Friday (to-day) and Saturday (to-morrow), and rose on Sunday morning (the third day according to the Scriptures).

But there is another type to be studied, which

confirms the teaching of the Eastern Church, that "Christ was crucified on Abib 14, and rose on Abib 16 in the morning." The figure is that of the "first-fruits." On the second day of the feast of unleavened bread, the 16th day of Abib or Nisan, the first sheaf of ripe grain was to be waved before the Lord. With that day, Abib 16, the harvest was to begin. The command was, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." The promise was, "So shall thy barns be filled with plenty, and thy presses shall burst forth with new wine." [30]

In regard to the promises of God, Joshua said upon his death-bed, "Of all the words the Lord hath promised, not one of them hath failed." The law of first-fruits, then, was strictly kept by the Lord and by the people. They were taught not to shell out even a head of barley and eat it, until after they had presented the choicest sheaf to the priest, to be waved in the temple before the Lord on Abib 16.

When the people were true to God, God blessed the crops by giving the proper rains in due season. He allowed the crops to mature properly. Then

when honored with the first-fruits sheaf, God did not permit floods, storms, or enemies to destroy the harvest. But they were blessed with seedtime and harvest. They were permitted during the next seven weeks to reap, thresh, and garner the whole harvest, because they had honored the Lord with the first-fruits.

So through centuries God prepared the Jews to learn the beautiful and blessed lesson about the harvest of resurrected human beings. Upon *Abib 16*, Sunday (*in that year*), Christ rose from the dead. And Paul said: "Now is Christ risen from the dead, and become the *first-fruits of them that slept*. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, and afterward they that are Christ's at his coming." [31]

Before the resurrection there had been doubts. Persons would ask, "If a man die, shall he live again?" On Thursday night before the crucifixion Christ tried to comfort his disciples with the thought of the necessity of his going away that he

might send the Comforter, but more particularly with the assurance that, I go to prepare a place for you, and *if* I go and prepare a place for you, I will come again; that *where I am, there ye shall be also.* Therefore Paul assures us that Christ *is* risen from the dead, and become the *first-fruits of them that slept.*

Therefore, through Christ's resurrection we learn that "in Christ shall all be made alive." Hence there is no longer any room to doubt the future life. But the blessed first-fruits lesson teaches another glorious truth. As God allowed the people to garner the whole crop if they honored him with the first sheaf, so as God has raised up Jesus Christ, the first-fruits of the human harvest, and taken him to the garner of God, we have the blessed assurance now that where he is *we shall be also.* In Christ shall all be made alive, *Christ* the first-fruits, afterward they that are Christ's at his coming.

By the resurrection of Christ, and his ascension into heaven, we *know* that if we are his, and remain true to him, just as certainly as the first sheaf has been housed in heaven, so surely shall every person

who is faithful unto death receive a crown of life, and dwell forever with Christ, our Elder Brother. All our hope hinges upon the fact of the resurrection. That being sure, we are taught to honor more than all other days the day of Christ's triumphant rising, and are taught that, This is the day the Lord hath made, in which we are to rejoice and be glad.

The early Christians kept holy the Sunday, the Lord's-day, consecrated to the resurrection of Christ, as the *queen and chief of all the days.*

We now look briefly, in conclusion, to the reasons for Sabbath-keeping in each of the three dispensations. In the first, the Lord made heaven and earth, the sea and all that in them is. A good world it was. His people ought to have appreciated the day that commemorated the completion of creation. But when Moses led a whole tribe, of probably more than two million of men, women, and children, out of a loathsome slavery, and set them free, the Sabbath rose from the usual rest and worship to being a day of feasting or gladness in remembrance of the blessings resulting from deliverance, and the life of freedom in the temporal

Canaan. But Jesus Christ, by the grace of God, tasted death for every man. And as the human family is more than the children of Israel, as freedom from sin is higher than freedom from temporal slavery, and as the heavenly Canaan is superior to the earthly Canaan, so the Sabbath, that reminds us of our freedom from sin, and of the home beyond through the resurrection of Christ, rises a hundredfold higher in its significance and glory than any former Sabbath, and the day should be observed with a sacredness unknown, yea, with a sacredness that it is impossible to the people of any former dispensation.

Hence it is not strange that the evangelists call it the chief of the Sabbaths, and that the fathers say every lover of Christ observes the Lord's-day, consecrated to the resurrection of Christ as the queen and chief of all the days. May God enable us to appreciate the Sunday Sabbath, the day the Lord hath made, as we ought, and also inspire us to defend the day against all the encroachments of the enemies of Christ, and to put forth a determined, unrelenting, united struggle, that will bring the Sabbath and all of its blessed and holy influences

to every American citizen, is the hope and prayer of the author!

NOTES.

[1] Psalm cxviii, 24.

[2] Isaiah i, 13, 14. In all the quotations used, I use the word "month" instead of the word "moon" in the text, in harmony with the original Hebrew in the Old Testament, and with the Greek of the New Testament. There was no observance of "new moons" taught in the originals, as I have shown in a previous chapter. But, "In the beginning of your months," is the word of Moses. Their months were longer than a lunation, and hence did not coincide with the new moon at all.

[3] Hosea ii, 11.

[4] Eph. ii, 15.

[5] Deut. v, 3.

[6] Heb. viii, 10; compare also with 2 Cor. iii, 3: "Written not with ink [the Edenic], but with the Spirit of God; not in tables of stone [the Jewish], but in fleshy tables of the heart."

[7] See last column on the Sabbath chart. "The Christian Decalogue."

[8] Read carefully Heb. viii, 6, to close, as you study this question of the "new covenant."

[9] Eph. ii, 15, and Col. ii, 14-17.

[10] Hosea ii, 11.

[11] Col. ii, 14.

[12] Ex. xxxi, 16, et. al.

[13] Matt. i, 1.

[14] Col. ii, 17.

[15] Hebrews iv, 9.

[16] Psalms cxviii, 22-24.

[17] Matt. xxi, 33-46, and Mark xii, 1-12, and Luke xx, 9-19.

[18] Acts iv, 8-11.
[19] John v, 17.
[20] Luke vi, 1. Catholic translation of the Bible.
[21] Luke vi, 1-6.
[22] Heb. xi, 6.
[23] 1 Cor. xv, 14, 17, 18.
[24] Heb. iv, 9, 10.
[25] J. N. Andrews's "History of the Sabbath," Volume III, page 517.
[26] Mal. iv, 2.
[27] John xiv, 1-3.
[28] John xx, 19. Luther's translation.
[29] John xiv, 1-3.
[30] Prov. iii, 9, 10.
[31] 1 Cor. xv, 21-23.

THE TEN COMMANDMENTS.

I give you here the Ten Commandments as they are taught in the Bible. The Bible recognizes three dispensations, the Patriarchal, the Jewish, the Christian. God gave for the people of each dispensation a Decalogue. These three Decalogues are substantially alike, except:

(1) That the Sabbath commandment rests on an entirely different reason in each dispensation. The Sabbath commemorated God's rest from Creation to the Patriarch, and occurred regularly on the "seventh day"—Sunday—for many centuries, and was lost; no nation observing it for more than five hundred years.

To the Jew, the Sabbath commemorated his deliverance from Egyptian slavery on Abib 15, that date being the high Sabbath every year thereafter. Abib 10, 14, and 16 were never Sabbaths during the Jewish dispensation. Abib 16 was the "morrow after the Sabbath" (Lev. xxiii, 15), or the first day of the week every year. Once in every seven years Saturday was the first day of the week. In the Christian dispensation, Christ's resurrection and rest from redeeming the world is the season for Sabbath-keeping. Like the Patriarchal Sabbath, it is also on Sunday, the seventh day, "the first of the Sabbaths." (Matt. xxviii, Young's Tr.)

(2) Christ modified and enlarged the significance of several of the commands, particularly the third, fourth, sixth, seventh, and eighth.

It should be remembered, as Rabbi Hirsch, of Chicago, admits, that "the Sabbaths had no connection with a fixed week" during the Jewish dispensation, and also that all their weekly Sabbaths were FIXED-DATE SABBATHS and not Sabbaths of a fixed day of the week.

Study the Sabbath Chart of the writer, for a clear illustration of Sabbath days and years among the Jews.

PATRIARCHAL DECALOGUE.

Table I. (Exodus xx, 3–17.)

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, *and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

JEWISH DECALOGUE.

Table II. Written in Stone. (Deut. v, 7–21.)

I. Thou shalt have none other gods before me.

II. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Keep the Sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; *that thy man-servant and thy maid-servant may rest as well as thou.* And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: *therefore the Lord thy God commanded thee to keep the Sabbath day.*

V. Honor thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Neither shalt thou commit adultery.

VIII. Neither shalt thou steal.

IX. Neither shalt thou bear false witness against thy neighbor.

X. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbor's.

CHRISTIAN DECALOGUE.

Table III. Written on Our Hearts. Found in the New Testament.

I. Thou shalt worship the LORD thy God. (Mat. iv, 10.) God is a Spirit: and they that worship him must worship him in spirit and in truth. (John iv, 24.)

II. Dearly beloved, flee from idolatry. (1 Cor. x, 14.)

III. *Swear not at all.* (Matt. v, 34.) Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. (Matt. v, 37.)

IV. There *remaineth therefore a Sabbath keeping* to the people of God. *For he* that is entered into his rest, *he also* hath ceased from *his own works, as God did from his.* (Heb. iv, 9, 10. Marginal reading.)

V. Children, obey your parents in the LORD: for this is right. Honor thy father and mother; . . . that it may be well with thee, and thou mayest live long on the earth. (Eph. vi, 1–3.)

VI. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (1 John iii, 15.)

VII. I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery already in his heart. (Matt. v, 28.)

VIII. Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. (Eph. iv, 28.)

IX. Wherefore putting away lying, speak every man truth with his neighbor: for ye are members one of another. (Eph. iv, 25.)

X. Covetousness, let it not be once named among you, as becometh saints. (Eph. v, 3.)

William Jessup University
Paul Nystrom Library
333 Sunset Blvd.
Rocklin, CA, 95765

San Jose Bible College
Memorial Library

Presented by

Ann Moon

1968

SAN JOSE CHRISTIAN COLLEGE LIBRARY NF
263.3 G192s 1900
Gamble, Samuel Walter
Sunday, the true Sabbath of God, or, Sat
3 SJCC 00013 5469

DATE DUE

Demco No. 62-0549